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Harold M. Lambert

Why Not?

Dear Miss Moore:

We went hiking Friday. We decided we'd write you. We wish we had a vacation school at church. So do the other kids. Fred goes to one and he has a lot of fun. He learns things.

We'd like to learn things, too. We wonder sometimes how God made the world. We wonder what he's like and if he really sees us and knows everything we do. Why does he let people have wars and kill each other? We have a lot more questions to ask you.

Let us know when we can have a vacation school. We'll get the other kids to come.

Yours truly,

Bill and Ed

A Golden Anniversary — A Golden Opportunity

THIS SPECIAL ISSUE of the *International Journal of Religious Education* opens the celebration of the 50th anniversary of the vacation church school movement.

Later in the month, conferences will be held by key leaders in many states, preparing for training enterprises which will reach vacation church school workers in every local church. In all of these conferences and institutes plans will be made to recognize the 50th Birthday of the Movement, especially during the summer months. This will be done in the local church through a study of the common theme, "The Church," through presentation of a special dramatization pointing up the history of the movement, and through plans to take part

in a community celebration.

Already local councils of churches or other inter-church groups are planning on community-wide celebrations to be held during the summer.

The need for more religious training is dramatically described by Dr. Payne in the article which follows. Here is a golden opportunity for the church to emphasize the importance of the vacation church school as an effective teaching agency of the church. Through publicity and joint celebrations the whole community may become aware of the significance of this type of religious teaching. More and better vacation church schools, reaching more boys and girls, is the chief purpose of this celebration.

Is your church having a vacation church school this summer, either separately or in cooperation with others? Is it joining with other churches in a community celebration? If plans have not yet been made, can you initiate them? Will you?

This issue has been planned specifically for use by vacation church school workers, though most of its contents will be of interest to others as well. It contains much valuable information and lists of resources not available elsewhere. Thousands of extra copies have been printed for use throughout the winter and spring in institutes and by local planning groups. Quantity rates are given on page 19.

Claim the Summer For the Church

**Vacation religious education is one
of our greatest allies in the battle
for the hearts and minds of children**

by Paul Calvin Payne*

THE GREATEST BATTLE IN THE WORLD is the battle for the hearts and minds of little children and the church isn't winning it. In East Germany, Russians have sensed the futility of trying to win adults and even older youth to the standards and ideals of their so-called "communist" order. Prohibitions and restrictions against religious teaching among youth and adults have had the opposite effect from that which Stalin's agents desired. Today there is a vigor in the life of the persecuted German church which is one of the heartening signs of our time.

The Russians, sensing this awakening, are concentrating their attention on little children. It is their expectation that in ten years there will rise a generation of youth in Eastern Germany to whom "God" is a strange word. This is what it takes to make communism stick, and they know it.

A similar course is being followed in China. Christian leaders, recently returned, report that restrictions on teaching in colleges and high schools, while very real are relatively mild. The word is, "We do not teach anti-religion, we merely teach non-religion." Among little children the story is vastly different. Here all the stops are pulled out. Pupils in the elementary schools are subjected to persuasion, persecution and ridicule

as weapons to crush any opening buds of religious life. A little child comes home and says: "Mama, where is God? Have you ever seen God? Has anyone? How do you know there is a God? You tell me there is a God. My teacher tells me there is no God. I believe my teacher."

Two thousand years ago when Jesus was asked, "Who is greatest in the Kingdom of Heaven?" he called a little child and set him in their midst. This was an epoch making moment. It marked the discovery of the child, a discovery that had as many or more consequences for history than the discovery of America. The church never adequately exploited that discovery. When the Sunday school was introduced into the Christian scene the friends of the children had a tough time of it. A church session voted that the Sunday school must meet in the vestry "lest children trample the courts of the Lord." Children's work has been historically a step-child of the church and to this day the percentage of pastors and ecclesiastical officials who are passionately dedicated to saving the children is small. In spite of this fact, more than fifty percent of acces-

*General Secretary, Board of Christian Education, Presbyterian Church in the United States of America.

Reprints of this article are available at 3c each, \$1.75 per 100.



A New York street scene in the early 1900's. "Idle children" was one of the main incentives for the beginning of vacation church schools.

sions on confession of faith in any given year come from the Sunday school. More than eighty percent of those who continue with the church through the years are from this source.

The church's religious training program has been largely focused on the nine months when the public schools are in session. During these months a large part of the children's free time is pre-empted by secular education. It is needful of course for the church to redouble its efforts to see that religion takes its place in the crowded schedule of the academic year. The importance of the Sunday school, even though its sessions occupy but one hour a week, has not begun to be appreciated by Christian people. To get this in its true perspective, let us imagine that the communists were to be given access to these same children for one hour a week. Wouldn't they shout for joy? And wouldn't a cry of dismay ring through the nation? It can be readily seen that the church is missing a tremendous opportunity in its failure to take the Sunday school, not seriously, but passionately.

The church's greatest untapped opportunity, however, lies in the summer months—that long annual vacuum in the life of the child when schools are closed, and, unfortunately, churches, too. Our change from a rural to an urban pattern of life has taken from children the home employment characteristics of a generation ago. Child labor laws passed to protect childhood from exploitation have insured that children will not to any extent be employed outside of their homes. It would be no solution to the children's summer problem to open the doors again to industrial

exploitation of childhood. That way lies swift decay for human society.

In some cities pressure is being put on the public schools to step in and set up a summer program. Summer camps are being established in several cities where children are cared for at nominal cost by the schools. This is not because of any design on the part of the schools to monopolize the nation's child life. It is because of pressure from parents who demand that something be done for their children during the summer.

Here the church has a golden opportunity, but the door will not be open long. Some organized summer program for children will be set up soon, if not by the churches, then by secular agencies. Beneficent agencies like the public school will be forced to step in, but many unwholesome interests will also move in on the children's summer. Then, again, we will see religious workers at the wailing wall lamenting that "the public schools have monopolized the children's lives all year round."

In 1927 there were 17 million children and youth in America receiving no religious teaching of any kind. When that condition was revealed the church enjoyed the luxury of viewing the situation with alarm. Quite a little was said, for it was a condition that furnished excellent and rewarding sermon material to be preached to congregations of Christians who felt very badly about the situation and then went home feeling good because they had felt bad and did nothing whatever about it. Correction—"something" was done. There was an interdenominational "crusade" to save the children which fizzled out in a few scattered showers of leaflets.

Meanwhile Sunday school attendance went into a steady and prolonged decline and those seventeen million children and youth between the ages of zero and twenty-three passed into the national life, a solid block of pagan adults whose ages are currently 23 to 46 years.

Perhaps this is part of the explanation for the fact that we are now hit, not by a wave but by a veritable tide of crime, delinquency (youthful and elderly), broken homes, political scandal in high places and low, lowered ethical standards, general moral cynicism plus an epidemic of neurotic fear that has swept the nation and panicked Congress. Subversive agents are seen under every bed. Communism is smelled in every unusual utterance and every rumor or smear attack, however disreputable the source, is credited as true. Such neurotic fear is exactly what is to be expected of a generation to whom God has become unreal. As Robert Louis Stevenson put it, "When one believes in God, where is any room for terror?" In no small sense, therefore, our troubles are compounded by the fact that those seventeen million little pagans have grown up.

In 1947, according to J. Edgar Hoover, the number of children and youth receiving no religious training had increased to twenty-five million. The F.B.I. was interested in that figure because of its sinister implications for law enforcement. A church census conducted that same year set the figure at 27 million. The reader may take his choice. In either case, unless something heroic and sacrificial is done for these children, the total paganizing of American life becomes merely a problem in arithmetic. In view of the successful tactics of Russian communism, all who through laziness or indifference help to perpetuate and aggravate this condition are exercising a devastatingly subversive influence.

The summer months represent the biggest immediate opportunity for churches to do something about this fearful menace to American youth and America's national life. We must, therefore, abandon the comfortable pattern of making the summer a time for religious loafing. No factory or store shuts down in the summer, why should the church? This does not mean that ministers should not take



Birmingham Vacation Schools

The summer months represent the biggest opportunity for churches to do something about the fearful menace to youth.

vacations. The summer program by virtue of the very difference in the nation's living pattern should not be a duplication of the winter's activities. Summer is a time for united church activity. Where there is a city council of churches the summer religious program of the community should be mapped out by this council. Churches that hesitate to make such commitments to the local council of churches on the ground that the council is "weak" or "incompetent" or "not representative" owe it to their own future not to run out on the council for those reasons, but to make it strong and representative by increasing their financial support and appointing to its governing board their ablest members. Cooperative Protestantism must be made strong, for no single communion acting by itself, however sacrificially, can so much as make a dent in the problem presented by millions of unchurched children. This is the premise on which any effective program to save the nation's children must start.

Pastors in neighboring churches might well pool their leadership in

summer and stagger their vacations. Lay leaders must be trained in great numbers. The church's summer program requires from dozens to hundreds of gifted lay leaders in every community. Vacation church schools currently enrolling some five million students should be greatly enlarged and should extend their sessions to a minimum of four or even six weeks. Project "devices" must give place to consideration of the daily life of the child itself as the project to be directed, developed and evaluated by the church's schools. Parents should learn to expect a visible improvement in the behaviour and social attitudes of their children as a result of the church's educational program.

Summer camps at nominal cost, for extended periods of time should be made available by the churches. There should also be day camps with a religious emphasis. These are less expensive and require less equipment than camps where over-night accommodations are needed.

College students might well be used, under supervision, as leaders in camps, both those who are preparing for

church vocations and those who are interested in qualifying for Christian leadership as lay members in local churches. This would give many students summer employment and a chance to realize a modest amount of summer earnings. Indirect benefits would be the development of a considerable reservoir of trained volunteers among the laity. Furloughed missionaries should be used in these camps.

Such a program would not be cheap, but the opposition to Christianity and human freedom is not seeking its ends by cheap and easy methods. It is high time for the church to rouse from its sleep and put aside its blissful dream of pasting a torn world together with postage stamps.

This is a battle for the future of the world. It calls for a complete revision of what we have up to now visualized as the service and sacrifice it requires to be a Christian. For those who eagerly and fearfully ask which way the world is going, the answer is: It will go to those who care most.

Fifty Years and a Future

A brief historical sketch of the development of the vacation church school movement

by **Gerald E. Knoff***

IT CAN NEVER BE SAID that vacation church schools were a scheme imposed on churches "from the top." On the contrary, they arose spontaneously in different sections and in different years as attempted answers to local problems. It is therefore no simple matter to determine the date on which vacation church schools began. During the closing years of the nineteenth and the opening years of the twentieth century, a number of attempts were made by churches and other groups to deal constructively with the summer-time opportunities for education.

Early experiments in Canada and the United States

Sometime during the early months of 1866 persons affiliated with the "First Church of Boston" became interested in using in a more constructive manner the vacation summer period. Under the auspices of this congregation there was sponsored that summer a vacation school for children.¹ This grew eventually into a summer term of the public school.

Ten years later Montreal, Quebec, furnished what seems more accurately to be the first daily vacation Bible school. In 1877 there was a school held in that city during the summer-time which included in its program hymns and songs, Bible reading and memory work, as well as such items as "military drills," calisthenics, manual work and patriotic exercises.²

Dr. George T. Webb now of Rochester, New York, then a small boy, attended this Montreal school held in the Royal Arthur (public) School held by three public school teachers. According to his records, this was in

1875. He says that Dr. Boville knew of these schools during his early ministerial career in Canada.

The Lutheran Churches, which lay much emphasis on thorough study of the Bible and the catechism, had held daily church schools in the summer for at least a decade before the end of the century, and probably much longer.

In the little town of Hopedale, Illinois, Mrs. D. T. Miles, the wife of the Methodist pastor in that town, established what appears to be one of the first vacation church schools in the United States, in mid-May, 1894. Thirty-seven boys and girls attended the school. Mrs. Miles is living now in the city of Champaign, Illinois, still interested in the cause of religious education and the vacation church school movement.

In 1900 a Congregational minister, the Rev. Howard R. Vaughan of Elk Mound, Wisconsin, started a vacation religious day school in connection with an already established camp meeting program.

Meanwhile, in New York City a similar development had sprung up at the Epiphany Baptist Church at 64th Street and Madison Avenue. Here Dr. Howard Lee Jones, the minister of the church, conducted with Mrs. W. A. (Eliza) Hawes, both of them transplanted Baptists from Virginia, a vacation Bible school in July, 1898, which continued for several years.³

The beginning of the movement in New York, 1901

Dr. Robert G. Boville, executive Secretary of the New York Baptist City Mission, knew of the Montreal and Epiphany Schools and saw the possibilities in this type of Christian teaching. He enlisted the assistance of students of Union Theological Seminary as principals of these schools. One of these young men became fairly well known in his later

years. His name was Harry Emerson Fosdick.

One thousand children were enrolled that summer in these schools. The program included an hour's work daily on worship, health and Christian training, and an hour reserved for manual work and play. Making hammocks was a favorite activity among the boys and sewing and basketry among the girls.

These five schools were the beginning of the vacation church school movement, whose progress during fifty years is being celebrated this summer. Under the vigorous direction of Dr. Boville the schools spread to other churches and started what has become a movement of real magnitude.

Dr. Boville early stated that the conscious background for these schools was: "Idle children filling the streets. Idle churches darkened and silent. Unemployed students on vacation. Idle vacation days and Children's Courts."

This New York City adventure quickly gave evidence that here was an effective new teaching and missionary arm of the church. The Reverend Walter Laidlaw, secretary of the New York Federation of Churches, saw its possibilities, and employed Dr. Boville to promote other schools.

Having established the movement in New York, Dr. Boville saw to it that schools were soon established in Philadelphia and Chicago, usually in underprivileged areas.

Organization of the National Committee

The number of schools was growing and interest in this new movement was spreading. Some kind of a sponsoring national organization was needed. In 1907 we find the indefatigable Dr. Boville organizing and becoming executive of the National Committee on Daily Vacation Bible Schools. In this he was joined by Judge Alfred P. Seaman and Mr. Russell Colgate. This national Committee numbering 100, had persons on it from 15 cities, eight communions and thirty colleges. Forty-five schools seem to have been held that year, with 140 student teachers.

Schools continued to grow up in many parts of the country. In 1910, sixty cities were maintaining vacation schools, and in 1912, 141 cities. In New York City alone the number of attendants grew from a few thousand

*General Director, Commission on General Christian Education, National Council of the Churches of Christ in the United States of America.

¹Chapell, Harriet, "The Church Vacation School," Revell, 1915.

²Armentrout, J. S., "Administering the Vacation Church," Westminster Press, 1928.

³Grice, Homer L., "The Vacation Bible School Guide," Broadman Press, 1926.

to over 30,000. Some of the schools were held in tents set up on vacant lots because there was not adequate space elsewhere. This gave the schools a holiday air and added to their popularity.

Meanwhile, the work was spreading to many cities of Canada. Accordingly, in 1916 the name of the National Committee was changed to International Association of Daily Vacation Bible Schools.

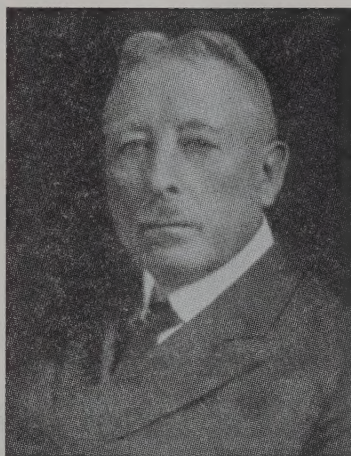
The denominations join in taking responsibility

About this time a new development occurred as officials of denominational boards began to realize that this enterprise, which had sprung up spontaneously at about the same time in so many cities, might become an accepted part of the church's philanthropic and educational program. In 1910 the vacation church schools were adopted as an official part of the program of the City and Immigrant Department of the Board of National Missions, Presbyterian Church in the U. S. A. In 1915 it was reported that "denominational boards are taking an interest in the work as a branch of their own activities in mission churches."

In 1916 the American Baptist Publication Society of the Northern Baptist Convention became the first of a long list of denominations recognizing the vacation church school for what it really is, an indispensable arm of the educational work of the church.

Meanwhile, the independent and autonomous International Association of Daily Vacation Bible Schools continued to grow and flourish. By 1917 the Association was raising money, borrowing churches, and conducting schools under its own leadership. It developed literature for the vacation Bible schools, it furnished teaching materials and other supplies for them. It sent out teachers as specialists to serve schools in Bible, handicrafts and other subjects.

During these years the International Association was served by devoted and distinguished laymen and ministers working on its board for many years. Russell Colgate was elected the first president and held that office until his death in 1941. Dr. Walter M. Howlett was put on the board in 1923 and is still a member of the board. Dr. Walter Howell, formerly of the educational staff of the Presbyterian Church in the U. S. A., served on the



Dr. Robert G. Boville

International Association board from 1923 to 1946. Mrs. Elizabeth Finn of the American Baptist Board had the longest term of all, from 1920 until 1949.

Dr. Boville served as executive of the International Association until 1919, when Dr. Walter M. Howlett became the executive secretary. During Dr. Howlett's period of service the work became more and more integrated into that of the International Sunday School Association.

In 1922, at the time of the organization of the International Council of Religious Education, the International Association of Daily Vacation Bible Schools became affiliated with the Council. The directors of the department of weekday and vacation church schools of the Council became successively the executives of the International Association of Daily Vacation Bible Schools. These directors were as follows: Thomas H. Evans, 1922-1928; Myron C. Settle, 1928-1931; Paul D. Eddy, 1931-1937, and W. Dyer Blair, 1937-1941. Following the denominational pattern, vacation school work was then separated from weekday work in the International Council and put in the Department of Children's Work and Vacation Religious Education. Miss Ruth Elizabeth Murphy, Associate Director of that Department, has had charge of vacation religious education since 1942.

As denominations assumed a greater responsibility, either directly or indirectly, for vacation church schools, the International Association withdrew from many of its activities to become exclusively a promotional agency. The Committee on Vacation

Religious Education of the International Council of Religious Education has been in the recent years the group responsible for the educational guidance of vacation church schools.

Growth of the World Association

But let us go back to 1917-1919, to the International Association of Daily Vacation Bible Schools, which Dr. Boville was still guiding. About this time Dr. Boville received inquiries from missionary teachers in China who had been active in the work of the movement in the United States and who felt that it might be similarly useful in China. Dr. Boville went to China, Japan, and Siberia in 1919, speaking to missionaries and students. Returning to New York City, Dr. Boville's recommendations for an extension of a program to the foreign mission field were approved with a warning, familiar to all executive secretaries, "on the understanding that special funds be secured to carry out the plan."

Dr. Boville proposed that efforts be concentrated for five years in the Far East. In 1922 Dr. Boville withdrew as the foreign director of the International Association and became the executive of the new World Association of Daily Vacation Bible Schools. By 1941, 43 countries, other than the United States and Canada, had been listed as having had vacation Bible schools.

Present spread of the schools

From these modest beginnings this movement has grown to be an enterprise of significant size. Current figures gathered by the Research Services of the International Council, based upon the figures for the year 1949, indicate that there have been received definite reports from 62,161 vacation church schools, which enlisted in that year services of 546,517 officers and teachers, serving a total of 4,045,598 pupils. These figures must be regarded as minimum, for an unknown number of schools are held each year which do not report to any office.

This is an amazing growth for an educational agency, particularly in view of the cataclysmic character of the past fifty years. It indicates that in the vacation church school the churches have found and developed "an idea which has reached its time." Such an idea is one of the strongest things in the world.



V. C. S. 1901

One of the five vacation church schools which started the Movement was this one, held at Central Park Baptist church, New York City, in 1901.



Mrs. Elizabeth Finn began working in vacation church schools in 1910.

From 1920 to 1949 she had charge of vacation schools for the Northern Baptist Convention.



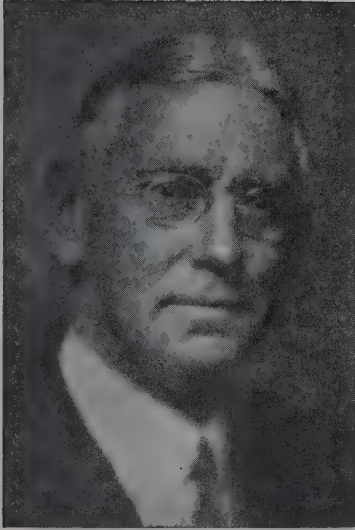
The boys' handwork in the early vacation church schools was largely hammock making and woodworking.



College and seminary students who served as leaders in the 1902 vacation church schools directed by Dr. Robert



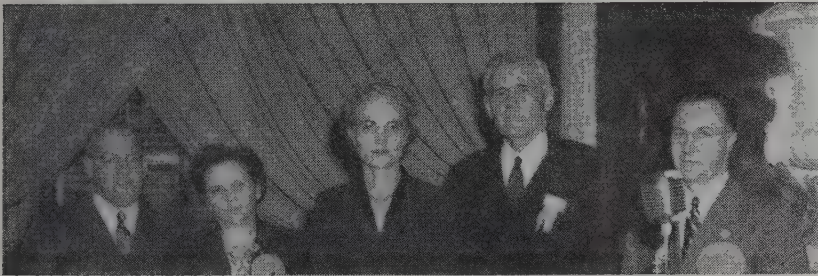
G. Boville in ten Baptist churches in New York City. Such schools soon spread to other cities across the country.



Mr. Russell Colgate eminent layman and president until his death in 1941, of the International Association of Daily Vacation Bible Schools.



Sewing occupied most of the girls' handwork periods in early vacation church schools.



Some of the 1950 vacation church school officers: P. C. Landers, Secretary-Treasurer, IADVBS, Miss Dessie Miller and Miss Ethel Ristine, denominational directors of vacation church schools and members of the Committee on Vacation Religious Education; Congressman Ralph W. Gwinn, President of IADVBS; Rev. Ralph Mould, chairman of CVRE. Mr. Mould in 1950 succeeded Miss Bernice Buehler, who had served as chairman for six years.

1951



Dr. Walter M. Howlett was executive secretary, 1919-1923, of both the Metropolitan (New York) Daily Vacation Bible Schools and the International Association, DVBS. He is now the director of the Greater New York Coordinating Committee on Released Time.



During the New York World's Fair in the summer of 1940, some 3000 children from the vacation church schools of the city held a Peace Pageant in the Temple of Religion. This was under the direction of Mrs. Imogene McPherson, Director of Weekday and Vacation Schools for the Protestant Council of New York. This picture shows the children marching out of the Temple between the flags of the nations.

Cooperation in Kansas City

Character-building and social agencies work
with the churches on summer plans for children

by Mrs. J. F. McNaughton*

COOPERATION is the keynote of the successful and still growing vacation church school program in Kansas City, Missouri. The churches have cooperated not only with each other but also with other character building and social agencies in the community. Large community schools are held for several weeks in many of our communities, more last summer than ever before.

The pattern of cooperation in particular communities is not new. Boys' Clubs, the Y.M.C.A., the Y.W.C.A. and Community Welfare Centers have, in certain underprivileged areas, adjusted their schedules so that vacation church school children might have an hour each afternoon in the swimming pool.

A few years ago, a very successful summer program was planned and carried on for six weeks in a crowded downtown section of our city. Plans were made cooperatively by the Council Vacation School Committee, leaders from several downtown churches and leaders of all the character building and social agencies of the city, the city Recreation Department, the Children's Bureau, and representatives from the public school and the Parent Teachers' Association. Each group assumed certain responsibilities in keeping with its line of work. Mornings were given to vacation church school classes, afternoons to recreation, swimming, field trips, etc., and evenings to family gatherings. In the evenings parents attended with their children, going to parent education classes while their children enjoyed play periods and a story hour, and then all joined in fellowship and fun. This program was held in the public school buildings.

*Director of Weekday and Vacation Religious Education, Kansas City Council of Churches, Kansas City, Missouri.

Cooperation on Committee work

The Vacation Church School Committee of the city Council of Churches saw the value of expanding this type of cooperation to a total city program. The matter of time concerns all agencies. As our church school work has grown and expanded, so have the splendid programs of the other groups. All realize that if the children of our city are to receive the richest values from the summer activities, then of necessity leaders must work together.

Two years ago our Vacation Church School Committee discussed this matter. The General Secretary of our Council of Churches talked to the other leaders. He found them very willing to cooperate with us. The Community Service Department, the Recreation Division and the Council of Social Agencies appointed representatives who were church members to serve on our Committee. These agencies agreed that, as far as possible, they would clear the first weeks in June (the traditional time for a majority of vacation schools), giving special attention to avoiding conflicts with the morning hours of these weeks. Wherever clearance was possible, they did not institute a competing program. They included dates and locations of some vacation church schools in their summer calendar of events. However, we were unable to provide a complete list of our schools because many churches do not begin to plan for their vacation schools in time to be included in such a calendar.

Cooperation in laboratory school

Our first cooperative plans began to materialize in the Council of Church's Laboratory School for vacation school workers. The city agencies shared members of their staffs and made a valuable contribution to the school. They were given vacation church

school texts and had conferences with our instructors, thus becoming familiar with our program. The director of playgrounds took charge of the play periods of the older groups of children. It was helpful to the laboratory school student teachers to observe a professional director teaching new games. She discussed the values of play and distributed a mimeographed leaflet describing games and including a bibliography of texts.

The craft instructor met the student teachers for an hour each day, where they learned how to make background scenery for dramatizations, finger painting, stained glass windows, shepherds' pipes, and in fact, all equipment for the desired activities that were suggested in the texts.

The representative from the welfare agency provided a list of all centers sponsored by welfare agencies and offered her services in making arrangements for excursions and for locating centers where service projects were needed.

Cooperation in one neighborhood

In one neighborhood last summer, the churches and agencies planned an interesting summer program. Each of the seven churches conducted an individual vacation school. The Community Center in the area, sponsored at that time by the Y.M.C.A. and the Y.W.C.A., agreed to clear its morning programs for one summer month and to help with the church program wherever possible. There was a cooperative plan for publicity. Posters and dodgers carried the location and dates of each vacation school and the afternoon and evening activities of the Center. Any publicity sent from the Center included the statement: "Attend the Vacation Church School nearest you."

The leaders of the community Center assumed responsibility for all field trips and provided the busses for the transportation of the vacation school children on these trips. Most of the church workers had attended the Laboratory School and could therefore adjust themselves readily to a cooperative program. They were pleased with the results of the cooperative effort and with the fact that they had reached more than 1400 children in the area. Already, this group has started planning a community summer program for 1951.

Cincinnati Tells Them

Every medium of publicity is used
to promote vacation church schools

by Elizabeth M. Hanna*

ONCE when I was discussing the matter of teaching with a small boy, he said, "Why don't you just tell them?" He did not realize that teaching required "telling them" in many different ways. This also applies to public relations. If we want to do a good job, we must tell our story in many different ways. This is as true of vacation church schools as of any other product we are trying to "sell."

To make our salesmanship convincing to others, we must thoroughly know our product and realize all its possibilities for good. Vacation church schools have a great value to the church, the church school, ministers, leaders of children, parents and—most of all—to the children themselves. If we are going to "sell" this product to others, we must first want every single child in our community to have the chance to participate in this pleasant, worthwhile summer activity.

Here in Cincinnati we have found many different ways of telling others about the vacation church school program and its values to the community. In case you may want to try some of them, we will tell you what we have done.

Newspapers

Our publicity program begins early in the spring. That is when the Vacation Church School Committee of the Council of Churches meets to plan the work for the coming session. This calls for a newspaper item announcing the meeting. Names are news; therefore we list the names of the chairman and members of the committee. We tell the purpose of the meeting and, as far as possible, some of the plans we will be considering. Another article is sent to the newspaper following the meeting if there is anything newsworthy to report.

*Director of Religious Education, Council of Churches of Greater Cincinnati, Ohio.

Conferences for training vacation church school leaders and workers, held about a month before the schools open, afford opportunities for publicity through newspapers. We give information about the conference leaders, special speakers and the sponsoring agency. The names of the committee members are given again, because it has been some time since they were used in connection with the spring committee meeting. As much information is given as possible about special and age-group conferences, and about book and other exhibits.

As planned vacation schools are registered with the Council of Churches, we send this information to the papers. We have learned that this is an incentive to churches to be more prompt in registering their

schools with our office. And it makes good publicity, too.

An excellent newspaper item is made up at the end of the season from the records sent to the office from the individual schools. This tells the number of schools that were held; how many were interdenominational, or community schools; the total number of churches participating; the number of pupils enrolled; the number of leaders and teachers who served the schools. Special mention is sometimes made of the two or three schools with the largest enrollment and any which might have carried out an unusually worthwhile project.

We were also able to get articles in the community news sheets and in the Public School Magazine.

A concentrated program of publicity used during the week preceding the opening of the schools proved to be good strategy in making the community vacation church school conscious. These are some of the methods used:

Radio and television

On the two Sundays marking the beginning and the closing of the week before the schools open, the vacation church school theme was featured in the regular radio programs of the



Cincinnati radio stations have been generous in giving time for vacation church school broadcasts. Mrs. Hanna is shown at the left.

Council of Churches. Emphasis was given to the importance of religious education for children. The ministers chosen to conduct these services were those particularly interested in this field. The local stations were also generous in giving us other time during the week. In order to get the most out of the time on radio or television, we studied local programs and asked for the type of program we thought would best serve our purpose.

There are always great possibilities in the interview type of program. Here the announcer asks questions, the answers to which give the pertinent facts about the program. We found this a good place to use members of the Vacation Church School Committee, ministers, parents, teachers, children, directors of individual schools and the director of the system. Often a producer of an informal radio program interviewed an outstanding vacation church school leader who happened to be in the vicinity. On one occasion the writer and producer of a children's program called "No School Today" wrote his own script and talked to an imaginary "Sparky" about vacation church school.

All through the week spot announcements were made on all radio and television stations, including the FM station, which broadcasts through the city buses. The television stations either made their own posters and televised these while the spot announcement was being made, or they used the poster put out by the International Council of Religious Education.

Last summer one of the Cincinnati stations televised the film strip, "It Can Happen in Summer," using the script as prepared by the International Council. Another station used large photographs depicting vacation church school activities and permitted me to talk about them as they were shown.

Children like to take part in these programs. Many of them enjoy being part of the audience of a television program, and take great pride in showing murals, scrolls and other objects which they have made at vacation church school. Some will tell what they have learned, why they like vacation church school and what part of the program they enjoy most. On one of our programs a service of worship was conducted by children. It was similar to the one they would use in their own school.

We try to remember that if we want to have a good relationship with the radio and television program directors, we must do our part. Much radio and television time is spoken for very early. But before asking for time we have definite plans in mind as to what we want. Whatever script the program directors say is necessary we send in promptly, and in the number of copies asked for. We put down clearly the number of people needed, and what equipment and props are to be arranged for. We try to abide by the station's decision regarding time and place for rehearsals. We have found that if we get our script in early and if it does not fully meet the requirements of the program director, there will still be time to make the necessary adjustments.

Bus cards and posters

Throughout the week preceding the opening of vacation church schools, display cards featuring them are carried in all street cars and busses. This is done through the courtesy of the Cincinnati Street Railway Company, which charges only a nominal service fee for this fine publicity. Of course this space and the cards must be asked for many months ahead.

VACATION CHURCH SCHOOL

Bible Stories, Games, Worship, Songs, Activities

For information call
Council of Churches-PA 4630



Display card in street cars and buses.

Telephone announcements

One of our local department stores provides a telephone correct time service. When the number is called a brief commercial announcement is made before the time is given. Sometimes this commercial is replaced with an announcement or plea for some special cause or drive, such as the Red Cross or the Community Chest. Our vacation church schools have been included in these announcements.

Film service

The Films and Recording Center of the Cincinnati Public Library renders a service which we feel has

publicity value in a unique way. A comprehensive list is made up of films, film strips, kodachrome slides and recordings that will be appropriate for use in vacation schools. These lists are mailed to leaders in our schools and made available to all who visit the Center. The audio-visual materials of a promotional nature are used in advance by local churches for their own constituencies.

Direct mailing

No matter what other methods of publicity are used, direct mailing is necessary if we want to be sure to reach the people or groups who have a definite interest in the program. This means ministers, Sunday school superintendents, directors of religious education, teachers, and other leaders in the local churches. When the first publicity goes to the papers about the training conferences, similar publicity also goes to these people. Other mailings include letters, flyers, notices of meetings and announcements of special interest. Last year we sent out a postal card which listed the various radio and television programs featuring vacation church schools.

Approach is important

We have found that our manner of approach to those who may grant time or space through the various channels of publicity is important. They are busy people, so we are brief. If our initial contact is by telephone, as is often the case, we state the case for the program as briefly as possible, then follow the call with a letter giving more details, and telling where we may be reached by mail or telephone. A brochure or illustrated folder may be included with the letter. We ask for the time we want, but are not too precise in this matter. It is surprising how often a little leeway in request gives us exactly what we want in the end.

Publicity pays

We have found that our publicity has not only informed "the man on the street" about vacation church schools, but has also been the means of greatly enlarging our local program. In 1944 we had 57 schools through which 4,673 boys and girls were reached. Last summer 105 schools registered with our office, reporting a total enrollment of 9,656.

"If you have something good, the world will help you tell about it."

Training Vacation

Church School Workers

In the state
In the city
In the neighborhood

SPECIAL TRAINING in vacation church school procedures is required, and indeed desired, by workers. Teachers used to short periods on Sunday morning may be frightened at the thought of using three hours a day for several weeks. In order to teach with confidence and effectiveness, every worker must know thoroughly the subject matter in the texts to be used, be able to find and use additional resources, be skilled in the handcraft techniques likely to be used in creative activities, and be prepared to make maximum use of a flexible time schedule. After the school begins there will not be time for basic training, but only for planning for the day ahead.

Special training enterprises for vacation school workers are very often held on a cooperative basis. More and more state councils are holding coaching conferences for key leaders, including professional workers, who then go by teams to hold area institutes or training conferences. In cities the city council of churches plans a variety of training enterprises in an attempt to reach at least the department heads in every local vacation church school. The local church, or group of churches cooperating in a single vacation school, sends its leaders to the area and city conferences and in addition sees to it that every person who is to work in the school gets the training needed.

Many experiments have been made in organizing these different types of training enterprises. Some of those which have worked successfully at different levels are described below.

In the State

by Martha Miller*

A DELIGHTFUL WAY of going crazy is planning a series of area conferences across the state for vacation church school workers. In Missouri we have insisted on that word "conference" as a constant reminder that this is a conferring together. But whatever you call it—conference, institute, clinic, school—it is a wonderful opportunity of helping people more effectively to serve the children whom Jesus loved.

Coaching conference for team leaders

The state council is responsible for two types of training conferences. The first is the coaching school for key leaders; the second is the series of

one-day institutes or conferences which these leaders then conduct by teams across the state.

The coaching school is held in January. To it come the denominational field workers and children's workers—people of proven competence who already have basic training and considerable experience. (Since the Council is the denominations in cooperation, training denominational workers is a service of the Council to itself.) The faculty for this school usually includes some national workers. The members of the school are divided into teams of five, with a chairman—usually a denominational field worker—and four members, one for each age group in the vacation church school. The program of the coaching school includes an orienta-

tion period, information and planning for leadership of age-level and general discussion groups, and denominational meetings. A mimeographed Guide is furnished the faculty and the team members. This includes the "Memo" which is the mimeographed guidance manual for the local worker. The third day of the coaching school includes demonstration classes for all age groups, using children from the community.

Financing a coaching school takes a bit of doing. The state council, denominations, local churches and individuals contribute to the fund.

Spring conferences

The interdenominational teams trained in the coaching school hold one-day, two-session conferences, or institutes, in forty different places during eight weeks in the spring. The locations for the forty conferences are selected by denominational leaders. In each of these communities there is a sponsoring body—a council of churches or ministerial association—which makes the local arrangements. This body accepts the assigned date, chooses the host church, and appoints a local chairman who works with the State Council director on further planning. The chairman is sent an information sheet which tells him in detail of the responsibilities involved. In spite of its minuteness the directions allow for individual initiative.

Each year a theme is chosen, and an emphasis is selected toward which the whole program is slanted. This emphasis may be on room set-up, methods, lesson planning, or other needs. This year the Fiftieth Anniversary Festival of Vacation Church Schools will be highlighted—but definitely!

The program varies from year to year. However, there is always a two-hour separate period for each age-level. Each team member leads an age-level group and one general discussion group. The discussion subjects vary from service projects to worship. By lecture, discussion, or "drammer," organization and management are presented each year. Recently an hour's demonstration of teaching one of the age-level groups has been added. These demonstrations are taught by experts. They are really good. For instance, Bill joined the

*Director of Children's Work, Missouri Council of Churches, Kirkwood.

class with resentment, because his plans to "bust" it wide open had been blocked. He left the class with a queer clay camel. "Isn't it a mess?" he grinned at me. "But she wanted me to make it."

A basic *Memo for Workers* was prepared by the State Council Director and the denominational area workers. This is followed each year by a Supplement. These contain guidance material for delegates in age-level and general discussion groups, helps for observing the demonstration, and information relating

to the theme. They are given to each person registering at the conferences.

Financing the area conferences is relatively simple. The State Council cares for the Director's expense; the denominations pay for the team leaders' expenses and transportation; other expense is borne by registration fees at the conferences. Publicity program folders carry a suggestion that churches, rather than individuals, contribute. The State Council underwrites the conferences. However, except for publicity and office help, they pay their own way.

Improved program, denominational cooperation, and better publicity have increased the registered attendance at the spring conferences from 600 to nearly 2000. Those attending include vacation church school teachers, and increasingly ministers, administrators and parents. Administered by the Council, planned by the denominational field men, taught by volunteer leaders from many denominations, and attended by local church leaders, these conferences have become an increasingly effective means of improving the vacation schools in the state.

In the City

by Josephine H. Kyles*

IN WASHINGTON, D. C., there are about 200,000 children, out of the total population of over a million and a half people. Reports show that only twenty per cent of these children are definitely a part of a church school. This means that the vacation church school program represents a great missionary challenge to every local church. Therefore the Department of Christian Education of the Federation of Churches has been deeply conscious of the need for an adequate program of recruiting and training leaders to cope with this situation.

The three-evening Institute

In 1944 the Christian Education Department began an annual Institute for training leaders for the summer program of vacation church schools. It was found that many workers might be recruited from school teachers and government workers, as well as housewives, and that therefore evening classes would best suit their time schedules. Consequently, instead of having an all-day institute, we held it on Monday, Tuesday and Wednesday evenings of one week, from 7:30 to 9:30. This was held in a church which had adequate facilities for han-



Ralph Berry

Children lead a worship service on the theme of the church.

dling delegates interested in the various age-groups.

The Committee on Vacation Church Schools planning the program of leadership education showed a real concern for *all* the children of the city, a significant demonstration of interracial fellowship. The program of the Institute included not only courses for the leaders of various age groups, but also a course in administration for

pastors, directors, superintendents and supervisors. There was a Skills Workshop conducted by a person who had had a great deal of experience as a teacher in a laboratory school as well as a master's degree in religious education. She was therefore able to show how the skills taught fit into the curriculum being used, and to explain the reasons for using different types of activities.

*Director of Department of Christian Education, Washington Federation of Churches, Washington, D. C.

An unexpected resource leader for the Institute was the readers' adviser in the Department of Religion and Philosophy at the public library. We had found on visiting the library that she was a trained director of religious education and much interested in our plans for the Institute and for the summer vacation school. She brought to the Institute the books and pictures available in the libraries for use of both children and teachers. The library, at her request, printed lists of these materials and instructed all branch libraries in the city to make available both time and personnel, as well as resources, for cooperating with the vacation church schools.

When the statistics for the first Institute were compiled, we found that the membership of 182 included 64 churches representing ten denominations and the Salvation Army.

The Spring Leadership Education Institute

After holding three-evening institutes of this kind for three years, we evaluated them seriously. We found that having a separate institute for vacation school workers tended to set these workers apart from those in the regular church school. We realized that local churches should include vacation schools as an integral part of their year-round programs and budgets, although the vacation church schools might be held on an interdenominational basis.

Therefore in 1947 we set up a Spring Leadership Education Institute for church school teachers and leaders. This opened in April, the week after Easter, and continued through May for six consecutive Tuesday nights. This Institute offered ten courses from the regular leadership education curriculum, including a course on Administration of the Vacation Church School. This Institute for children's workers is in addition to the large community leadership school held each fall. It gives children's workers an opportunity to receive specific training in child psychology and in techniques of teaching and worship as used with children. About 250 leaders attend the Spring Institute.

Vacation Church School Clinic

After the vacation church schools are set up, following the Spring Institutes, the directors of the schools

find that there are problems on which they need specific help. We therefore set aside an afternoon for a Vacation Church School Clinic. The denominational children's work executives meet at the Federation of Churches. They may bring with them other experts in age group programs. These leaders then counsel with local church workers regarding such problems as curriculum and community organization and approach. This Clinic has proved very helpful as most people do not see their problems until they have learned enough about the situation to recognize what the problems will be. More than 100 leaders attend this Clinic.

Growing integration of vacation schools

Our training program has thus developed from the original plan of a simple institute on vacation church

school materials and methods. Our churches are beginning to realize that the vacation church school should be given its rightful place in the total thinking of the church. Standards of leadership should be on the same basis and in the same area as those governing training for the Sunday church school. Our Committee is convinced that the vacation church school is no longer just an additional program but is a vital part of the program for every Christian church.

In 1950 statistics showed that more than 200 churches had reached more than 23,000 children. Approximately 2000 of these children had not been connected with a church school before. Between 200 and 300 teachers were trained that year through our city-wide programs. The surface is just beginning to be scratched.

In the Neighborhood

by Maurice and Myra McKean*

LAST YEAR our neighborhood had the most successful cooperative vacation church school in its history. Teachers, parents, and the community at large agreed that it was an outstanding combination of purposeful teaching and eager learning. An evaluation of the school revealed that one factor contributing greatly to its success was the thorough program of leadership training. All felt that this had made the difference between a "good school," such as they had held in previous years, and an "outstanding one."

Three churches participated in the school. A Leadership Training Committee made up of one person from each of these churches was named early in the fall. This committee was asked to consider possible training experiences for those who were to teach, and to recommend what it felt would be of most value in helping them to prepare. After careful study, a plan was formulated and adopted. It pro-

vided for the following training opportunities:

1. A *Workers' conference* for all teachers and workers. This was held one evening two months before the school opened. Plans were outlined so that everyone could be familiar with the total program. The general purposes of Christian education were reviewed. The theme and the units to be used were interpreted in the light of those purposes. Consideration was given to the relationship of the vacation school to the ongoing programs of the Sunday church schools.

Following this presentation those working with various age groups met in separate sessions. Texts and supplementary materials were distributed. The remainder of the evening was spent in becoming acquainted with the texts. A comparison was made of the units to be used with similar ones in the regular church school curriculum. It was pointed out that vacation church school experiences should supplement and enrich those of the church school, rather than duplicate them.

*Minister, and his wife, of the Trinity Methodist Church, Grand Rapids, Michigan.

2. *Attending the Area Institute.* Publicity was received from the State Council of Churches regarding the area Institute on Vacation Church Schools. This publicity was carefully studied to ascertain the nature and purpose of the Institute and to find out for whom it would be most helpful. Many of the teachers attended, with expenses paid by the churches.

3. *Planning meetings* for age group workers. Several times before school opened teachers of each age group met to plan, mount pictures, share resource materials and assign further responsibilities. The day before the school opened they met to arrange their rooms, check supplies, and see that all was in readiness.

4. *Skill shop.* A work room was set up and an evening spent in doing many kinds of creative and expressional work which later would be used with the children. One could try his skill at spatter painting, knot tying, choric reading, dramatics, modeling, making dioramas, relief maps, puppets, etc. Mimeographed instructions were available. Persons could come and go at their convenience.

5. *Service of dedication.* On the Sunday afternoon preceding the opening of the vacation school a service of dedication was held for teachers, workers and committee members. Parents and children were urged to attend, and were included in the dedication. Pastors and church school superintendents of the three churches participated. The inspiration from such a worship service is a real part of training.

After the vacation church school had closed each teacher was asked to answer these questions:

...Were adequate training opportunities provided this year?

Which of these opportunities was of greatest help to you? Were any of them unnecessary?

What are your suggestions for improving the training program next year?

Remarks made by the teachers indicated the value of this training program: "I felt I was teaching with clear-cut purposes." "They gave me direction and a basis for judgment." "It is fun teaching when one is adequately prepared." "Counseling with someone gave me confidence."

Yes, leadership training does make a difference!

The Vacation in U.C.S.

"Large" creative activities are well suited to vacation church schools

by E. Ruth Alden*

SCHOOL IS OUT; hear the children shout," chant the boys and girls as they leave the school rooms in early summer. Vacation is here, a time of fun and adventure. But as the boys and girls start for home, they pass churches with signs out: "Come to Vacation Church School this summer."

"Are you going?" asks Sue of May.

"Yes, my mother always makes me go."

"Don't you like it?"

"I wouldn't mind, if they would just remember it's vacation time, and not make it all like school. Last year all we did was fill in work books. They call it vacation church school, but it sure isn't a vacation."

Mary's vacation school leaders had forgotten that in the summer there is time to do many things that are quite unlike public school or even Sunday church school. Vacation schools can be really vacation in character: a time of learning new ideas and new skills in an atmosphere of relaxation and happy activity. It is a time when children can actually learn to do by doing—and by doing things in which they are interested.

Let them make things

When boys and girls are asked what they like to do best, one of the three favorite answers is to "make things." Vacation church schools are an excellent time in which to draw on this fundamental interest. In the first place, there is more room. Usually most of the church building and equipment and also the church grounds can be used. The boys and girls can gather materials for blue prints in the yard, sun them out-of-doors, wash them at the kitchen sink, and dry them on the dining room tables. Committees can meet in dif-

ferent rooms, a play can be rehearsed on the largest platform, and class rooms be turned into dressing rooms. Murals or dioramas may be left where they are each day, in their state of incompleteness, and worked on again the next day without disturbing anyone.

This sense of freedom adds to the holiday aspect of vacation church schools.

Again, large blocks of time may be given to activities. Usually the time on Sundays is chopped into such small pieces that only short-time, table-centered activities can be completed in the time allowed. In summer vacation school the children can and should do things on a larger scale.

This 50th anniversary year the subject being used in most vacation church schools is "The Church." Here are some possible things to do and to make in connection with this study. Others are suggested in the texts.

Kindergarten children may "play church," using one corner of the room for the home, and one across the room for the church. Soon they will be eager to build each corner into a "play house" and "pretend church."

Primary children may decide to make a peep show of boys and girls in church, or a freize showing how people help in church. Splashing tempera paints on big sheets of paper is much more fun than making small crayon pictures, and uses the larger muscles already developed.

Junior children might make a large diorama of churches around the world or they may make a big map by tracing the reflection of a map projected on a big piece of paper. On this they can place models of churches. If some make the map and others construct the churches, the map makers will finish first. They might then make a worship hanging for their own place of worship.

*Associate Director, Department of Christian Education, Church Federation of Los Angeles, California.

Possibilities in
"large" activities
are shown: a mural,
a Palestinian vil-
lage, a tent,
"dressing up" in
Palestinian head-
dresses.



Mrs. J. F. Wichelt

Junior high boys and girls will be thrilled with a time line showing the progress of the church from the time of Paul until today, and the line might run all around the social room. They might also write a television play on outstanding events of the church's growth. How easy it would be to build the entire unit of study around two such projects!

Allow for choice

The way in which creative activities are presented means a great deal toward their success. It is not wise to ask boys and girls, "What do you want to do?" Their experience is too limited to permit them to make a suitable decision. On the other hand, more than one possible activity should be offered, so that the element of choice and decision may enter in. The leaders decide, on the basis of the objectives of the unit and other considerations, what projects would make the learnings concrete and fulfill the other goals. They then make all preparation for a successful carrying-through of each of these activities. Skills will be learned by the teachers, if necessary, in preliminary workshops or institutes.

The very first day of the vacation school is an important one, as everything on that day—pictures, setting, books on the browsing table, and preliminary study—should motivate the boys and girls to want to learn more about the subject. In each depart-

ment the possible activities should be explained in enough detail so that the pupils will know what is involved. They may be asked, "Which of these things shall we make?" If the group is large, two things may be chosen; otherwise the activity receiving the highest vote is chosen.

Again there is opportunity for choice when it comes to what each child shall do. The steps necessary for construction are listed. Let the boys and girls raise their hands for two things they would like to do. Each child is given only one task at a time, but with two choices the teacher is safeguarded in making assignments on the basis of his capabilities and the group with which he can best work. A helper keeps notes of these choices for the leader.

Allow for a sense of achievement

There are few things that bring more real happiness than to do a difficult job well and to receive recognition for having done something the group feels is important. Creative activities allow boys and girls to have this sense of achievement, of doing something which contributes a needed element to the whole. The leader of any large project might place at each table where the children are working a list of the steps necessary for completing the total activity, with this group's responsibilities marked. At the close of the activity period every day or two, a report should be brought in by each interest group, so that all the

boys and girls may be informed on how the total work is progressing.

If a method is used in one of the groups which is of special interest to everyone, a demonstration of how this step was done could be included in the reports. For example, if the juniors used a projected map of the world, they could have the slide or opaque projector set up, and the map projected on a large piece of paper, thus enlarging it greatly. Then, standing outside the light, they show how the map can be traced on the paper by following the projected outline.

Again, if in the junior high department, one part of the group is writing a television script, the entire group should hear it read and offer suggestions. Reports on the painting of backgrounds, costumes, properties, etc., should be made. Then the teacher helps the pupils to keep in mind the over-all object of the unit.

As much as possible of the work should be done by the pupils themselves. For the primary and kindergarten departments, a helper should be assigned to each interest group.

In training sessions held before the vacation church school begins, these helpers actually make the things that will be constructed in the department. They learn what the difficult steps are and perhaps work out a simple routine for helping the boys and girls. However, these helpers should also be trained to help the child to do the work himself as much as possible. A

helper is not teaching if she does the work for the child.

Juniors and junior highs do not need many helpers. In these groups, each committee should elect a chairman. He is responsible for getting supplies and for asking the leader to come and help, when help is needed. There should be a rule that the leader is never asked until the committee talks the problem over and is sure that no one of the committee knows the answer. This is excellent training in group participation.

Creative activities should be completed to the point possible to the abilities of the groups working on them. This adds to the sense of satisfaction and achievement that comes from making something. The things made should be used in the way originally decided upon.

If something is made for someone else, it should be taken to the hospital, home or wherever it goes, by a committee of the children. Or if it is to be mailed it should be taken to the post office by a group of children. Sad indeed are the children who make things for other people and then find the objects, many months later, in a cupboard at the church. They come quickly to the conclusion that things made at the church are not worthwhile.

If something has been made as a way of interpreting the subject being studied, it should be used in a service in which the learnings are shared with other departments or with adults, the things made being a part of the presentation. Perhaps it will be worth while to save the maps, churches, or time lines to use in coming units of study with other groups which will not have time to make them themselves. If they can not be used later, they should be dismantled and the parts put away.

Keep the atmosphere relaxed

One of the characteristics of a vacation is a feeling of leisure and relaxation. Like the rest of us, children are caught up most of the year in a feeling of nervous tension, of working against time. This is more or less true even of Sunday church school. If vacation church schools are to be worthy of the adjective "vacation," they should be different in this respect, too. It is not really a life or

death matter to do everything each day which has been planned in advance. Attitudes and appreciations are as much a part of the objectives of a unit as specific learnings or specific things made or done.

Careful advance preparation helps to decrease tension. If the teachers are thoroughly familiar with the subject and know each step of the teaching methods to be used, they will have time to get acquainted with the children as individuals and to suit the pace to the person. Some children work more slowly than others, but they should not feel rushed. By thinking through the processes in advance, together with the capabilities of the children, the teacher may foresee trifles which, if uncontrolled, could develop friction or a sense of frustration.

Complete preparation, including thoughtful, sustained prayer for each child, helps the leader to be calm, patient and gentle with her pupils. In such an atmosphere the boys and girls will like vacation church school.

Evaluate the sessions

At the close of the school, the leaders and helpers should evaluate the

activities undertaken. These questions could be asked:

Was the object of the unit accomplished?

Did the activity help accomplish the objective?

Did it involve thinking, research, investigation and decision?

What changes, if any, might be made to make the activities more worthwhile? (Write these down as reminders for next year.)

Was there growth in Christian living on the part of the pupils? Have the parents made any comments on their children's behavior or attitude? Creative activities should give practical opportunities for Christian living. Working together in a group gives a wonderful chance for the skilled leader to bring out the backward, shy child, and check the exhibitionist. Creative activities develop responsibility and initiative, as well as stimulate the acquiring of information.

Pray much and smile often. Have fun with creative activities, taking advantage of enlarged space and blocks of time possible in vacation time. Keep the pace interesting, but unhurried. Keep the vacation feeling in vacation church school.

The Neighborhood Party

AN ORIGINAL FEATURE of the 50th anniversary celebration of the vacation church school movement is the holding of neighborhood "birthday parties." These are mentioned on page 19 and explained in the "Guide" for the celebration.

The obvious community-wide sponsor of such a program is the council of churches or the ministerial alliance or association, or the Council of Church Women. The fiftieth anniversary may be a feature of an early meeting of this organization. Following this, committees of the council or association will stimulate groups of churches within neighborhoods to plan together for a joint observance.

However, any local church may take the initiative for a party in its own neighborhood. Organization for this could follow the pattern of other joint meetings, such as the World Day of Prayer, the Thanksgiving service and the summer union church services. Each neighborhood will need a sponsoring committee.



Design used on poster and postcard.

A community festival truly representative of all the denominations in the area will offer a splendid opportunity for ecumenical fellowship among both children and adults.

Resources and Information

For celebrating the Fiftieth Anniversary
of the vacation church school movement

General Plans

by Ruth Elizabeth Murphy*

THIS YEAR, 1951, is the fiftieth anniversary of the vacation church school movement. Just as a commercial concern makes the most of such a recognition of public acceptance, so the churches will want to take advantage of this opportunity to advance the work of vacation church schools. The Committee on Vacation Religious Education has been working on plans and materials for over a year, and local communities are now arranging for celebrations next summer. Enthusiasm is growing as the possibilities become more clear.

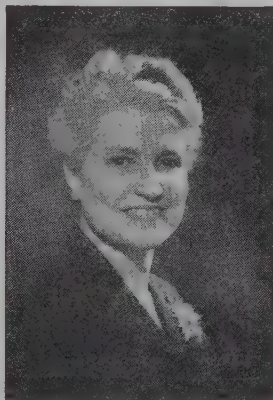
The slogan for the celebration is "Fifty Years—and a Future!" This is in keeping with the purposes, which are: claiming the summer for the church, and stimulating more, better and longer vacation church schools.

The study theme which is to be widely used this summer is "The Church." Three new cooperative texts and a filmstrip are available on this subject and are described below.

In honor of the fiftieth anniversary, local churches will present, at the opening of the summer season, a dramatic presentation, "A Story to Tell," which gives something of the history and significance of the vacation church school movement. Toward the close of the summer, the vacation schools in the city or community will come together for a Neighborhood Fiftieth Birthday Party. This may be held in a park or in some public building. This "Party" will recognize local vacation school workers, include a dramatic presentation in tableau form, and provide for an effective dedication of gifts. Directions and scripts for both special services are given in the "Guide" described on this page.

It is not enough to have our own celebration, even with our neighbors. We must share it with others also. Two service projects for the vacation schools are recommended. One is to send gifts to vacation schools in migrant camps. Miss Edith Lowry describes the needs in the story below. Another opportunity will be offered in the "Neighborhood Birthday Party" offering. At that time each person is asked to give a birthday offering of money—a coin for each year he has been privileged to live. This offering is to be distributed through interdenominational channels—one-third each to the local, the state, and the national councils of churches. It will be

*Director of Vacation Religious Education, Division of Christian Education, National Council of the Churches of Christ in the United States of America.



Ruth Elizabeth Murphy

used to reach more boys and girls with better vacation church schools.

An Honor Roll of communities which have already decided to have a Birthday celebration next summer is now being made up. If your community plans to have a community Fiftieth Birthday Party, send to me the name of the neighborhood and the sponsoring body, with the name and address of the chairman, by January 26. This Honor Roll will be presented at the Annual Meeting of the Division of Christian Education in February.

You'll want

EXTRA COPIES of this issue

1. For each of the leaders responsible for your vacation church school this summer.
2. For sale at your local or community training institute on vacation church schools.
3. To inspire new leaders to start new vacation schools in new areas.

At these SPECIAL QUANTITY RATES

25 or more.....	15c each
10 to 24.....	20c each
1 to 9.....	25c each

Order from Mrs. Edna Bradley, the International Journal, 206 South Michigan Avenue, Chicago 4, Illinois.

Promotional Materials

THE FOLLOWING printed materials for promoting vacation church schools in this anniversary year are now available and may be ordered from denominational or council headquarters or from the Division of Christian Education, 206 S. Michigan Ave., Chicago 4, Illinois.

The Program Guide for the Vacation Church School Fiftieth Birthday. (35c each; 3 for \$1.00.) Prepared by the Committee on Vacation Religious Education. This is the main source of directions and materials for use in the celebration. It contains the two dramatic presentations, "A Story to Tell," for local church use, and "The Neighborhood Birthday Party" program, which includes tableaux. It also lists resource materials and describes service projects. Every leader should have a copy of this.

The V.C.S. Fiftieth Birthday Flyer. (2c each, \$1.75 a hundred.) This gives the "Who? Why? How? When?" of the program and carries a mailing coupon for additional resources. It should be widely distributed to let everyone know of the celebration.

The Poster (10c) carries the Fiftieth Birthday design and is done in three colors.

The Post Card (2c each; \$1.25 per 100) has the same design. It is to be sent to children, advertising the local vacation church school.

New Study Materials on the Church

THREE new cooperative texts for the vacation church school are being published by Abingdon-Cokesbury Press for the Co-operative Publishing Association. The descriptions are given by the editors in charge of the publications.

Primary

Everyone Needs a Church by Lois Eddy McDonnell. For grades one, two and three. The purposes of the text are: to help the pupils increase their understanding and appreciation of their church and the neighboring churches; to help them think of the church as a fellowship of people and to learn of ways of worship long ago and today; to help them learn how the church reaches out to serve others; to give them opportunities to experience joy in serving others through the church.

The teacher's text provides a plan for two units of ten sessions each, for use in either a two-weeks school, using one unit, or a four-weeks school, using both. The text includes stories, poems and detailed plans for carrying out a variety of creative activities. There is a nice informality about the way the directions are given so that a beginning teacher will be able to use it with confidence and the more experienced teacher will refer to it as a guide. Ample use is made of the Bible in stories and worship verses.

Two pupil's books accompany the text,

one for each unit. Each book provides stories, Bible verses, songs, poems, and work pages.

Teacher's textbook, 160 pages, \$1.75.

Pupil's books, *All About Churches* and *All About Church Helpers*, 24 pages, 25c each.

—ROSEMARY K. ROORBACK, Editor

Junior

The Church Around the World, by Mabel M. Brehm. This course gives the outstanding developments in church history and also explains the work of the World Council of Churches. The children organize themselves, during the last half of the course, as national representatives to report work done in various parts of the world. Activities include making worship hangings, programs and posters, dramatization or radio skit, making maps, illustrations of hymns, a Community Book of Churches, and service enterprises to churches in need.

The teacher's manual is 20 sessions in length, divided into two units. Either or both units may be used, according to the length of the school. Pupil's books are provided for each unit.

Teacher's textbook, \$1.50.

Pupil's books, *How the Church Came to Us* and *Into All the World*, 50c each.

—JESSIE ELEANOR MOORE, Editor

Intermediate

One Church for One World, by Olive L. Johnson and Frances M. Nall. A ten-session junior high text for use in vacation church schools. It aims to introduce boys and girls to the worldwide Christian fellowship found in the ecumenical church.

The Pupil's Book describes the beginning of the ecumenical church at the feast of Pentecost; the widening horizons of the Jewish apostles who soon brought within the church fellowship a Roman army officer, an Ethiopian official, Greek men and women. It pictures the first church council, the subsequent Nicene Council, and the conference at Amsterdam at which the World Council of Churches was organized. It presents briefly great world Christians through the centuries.

It shows the place of Sunday church school and vacation church schools in this cooperative movement and suggests ways boys and girls may help the ecumenical movement in their local communities.

The Leader's Guide contains ten session plans, in addition to resource material in the form of stories, hymns and poems, biographical sketches, and news of the church at work from around the world gleaned from the letters of missionaries and from news releases.

Many activities are suggested, including visits to the churches of the community, making a book about the world church, or one containing world fellowship hymns, developing issues of a newspaper featuring ecumenical news, and radio broadcasting.

Through this new vacation text leaders with a concern and a vision for world Christianity should have some thrilling experiences in helping boys and girls become real world Christians and ecumenical churchmen.

Teacher's textbook, \$1.50.

Pupil's book, 50c.

—LUCILLE DESJARDINS, Editor

Other New Study Materials

IN ADDITION to the books on the church, several new texts for vacation church schools have recently been published and are described below:

Broadly Graded Courses

The first two vacation church school courses in the cooperative series prepared on a broadly graded plan were published in 1950. They are for two-weeks' schools where attendance is small and leadership scarce. They were published by the Judson Press for the Cooperative Publishing Association.

Learning to Know Jesus, by Pearl S. Rood and Mary H. Williams. For children four to seven or eight years of age. "The purpose of the course is to help children know and love Jesus; to be more familiar with his life as a baby, a youth and a man."

Jesus, Friend of All, by Margaret S. Ward, is for use with children eight to thirteen years of age. The course seeks to interpret Jesus' life and mission through stories of his loving helpfulness, his teachings and courage. There is an opportunity provided for older children to make a personal commitment to Christ.

Teacher's textbooks, \$1.00 each.

Pupil's worksheets, 2c each.

Bible Course

Learning to Know the Bible, by Ada Wilcox Smith. A junior course published by Abingdon-Cokesbury Press for the Cooperative Publishing Association. Twenty sessions in two units of two-weeks each, for use in either a two-weeks' or a four-weeks' school.

The accompanying pupil's books, each illustrated, are titled, *In the Days of the Old Testament* and *In the Days of Jesus*

and *His Early Followers*. Emphasis is placed on developing ideas of God in Old Testament times and on the meaning and influence of the coming of Jesus. The latter book covers the days of the Maccabees in its opening chapters. Many activities suggested, and also visual materials.

Teacher's textbook, \$1.75.

Pupil's books, 50c each.

Enrichment Materials

THE FRIENDSHIP PRESS books for 1950-1951 had for their home mission theme, "Toward a Christian Community." These books deal with the church and are useful for enrichment materials and reading books.

The Whole World Singing, compiled by Edith Lovell Thomas, and published by the Friendship Press, includes songs from 16 countries. \$2.75.

Materials on Migrants

The following materials dealing with migrants will be helpful in introducing the service project of sending supplies to home missions workers in migrant camps:

From Missionary Education Movement (Friendship Press): *Sandy and Mr. Jalopy*, by Agnew (Primary); *Blueberry Acres*, by Kelsey (Junior); *Tumbleweed Boy*, by Hull (Intermediate). Leader's helps are available for each of these.

From Lippincott Co.: *Judy's Journey*, by Lenski (Primary, Junior).

From the Home Missions Council: Picture sheet, *Home Is Where the Crops Are Ripe*, 25c; Packet of current literature on migrants, 25c; Folder describing the Harvester, and Folder describing the migrant situation, *Two and a Half Million*, free for 10 or less. Address: 297 4th Ave., New York 10, N. Y.

Story Teller in Religious Education, by Jeanette Perkins Brown, Pilgrim Press, \$2.00. A new leadership education text telling how to become a good story teller. Includes resources and lively illustrations.

Audio-Visual Materials

THE FOLLOWING materials have been selected by the Department of Audio-Visual Education as being particularly helpful in promoting vacation church schools and in studying the theme of "The Church." Additional materials are suggested in the texts listed above.

I. Leadership education and promotional materials.

It Can Happen in Summer, 37 frames, black and white, guide and script. Sale, \$2.50, plus postage. Available from the International Council or denominational publishing houses. To promote interest in the values of vacation church schools, to

encourage local churches to sponsor them, and to interest potential volunteers for service in this type of summer enterprise in the local church.

Planning and Conducting the Vacation Church School, 65 frames. Sale, \$3.00. Produced by the Board of Christian Education and Publication, Evangelical and Reformed Church in cooperation with the International Council of Religious Education. Available from the Religious Film Association and denominational publishing houses. This visualizes procedures as developed in *The HOW of Vacation Church School* bulletin. Emphasis is placed on early planning by a responsible committee, careful selection and training of leaders, an adequately planned schedule and program, and the way in which results may be conserved.

Some Learning Experiences (as shown in vacation church school units on the Church), about 80 frames, black and white, guide. Sale, \$3.00. Produced by the Methodist Church in cooperation with the International Council of Religious Education. Available from the Religious Film Association and denominational publishing houses. A discussion filmstrip which presents some teaching situations in each of the age groups from kindergarten through junior high. The guide has three parallel columns: (1) picture title, (2) discussion questions, (3) resources. To help kindergarten, primary, junior, and junior high teachers through discussion of some teaching methods as illustrated by typical teaching situations.

Leadership Education Audio-Visual Kit, nine filmstrips, black and white, with recordings; one filmstrip in color with script; ten utilization guides; one general guide. (Records available in either standard 78 rpm or microgroove 33-1/3 rpm.) For a full description see pp. 126-128 of the International Council *Audio-Visual Resource Guide*, second edition, or the November 1950 *International Journal* (pages 17-19).

Other leadership education audio-visuals are listed in Section X, Developing Leadership for Christian Education, pp 119-128, of the *Audio-Visual Resource Guide*.



A Home Missions Council worker leads a worship service in a migrant camp. The Harvester in the background carries equipment for teaching, worship and recreation. See article on the next page.

2. Kindergarten

My Book, two 6" records, 78 rpm. Produced and distributed by the Methodist Church. Stories and songs which appear in the closely graded courses for beginners. Includes "The Church Bell" which contains the song, "Church Bells" and the story "We Go to Church."

3. Primary

In addition to the audio-visuals listed above for the kindergarten age group:

Sunday School Is Fun, 28 slides, color. Rental, \$1.50 plus postage; sale, \$11.50. Producer and distributor: Visual Education Service (New Haven, Connecticut). From the book of the same name which tells many reasons why Sunday school is fun.

Bobby and Jane's Discovery, filmstrip of 48 frames, color, one 12" record, 78 rpm, script. Sale, \$12.00. Produced by the Presbyterian Church USA. Available from denominational publishing houses and local dealers. Stewardship of time, hands, and money for younger children. (For primary and junior age groups.)

Our Church at Work Today, a new filmstrip prepared cooperatively by the Christian education boards of the Evangelical and Reformed Church and the Congregational Christian Churches. 63 frames, a script for older primaries and junior children. Includes sections on: Our Church Heals, Our Church Teaches, Our Church Tells Others of Jesus, Our Church Serves Its Community, Our Church Meets Human Need, We Help Our Church.

4. Junior

In addition to previously listed resources:

One God, 16mm film, sound, black and white, 37 minutes. Rental, \$10.00. Produced by Farkas and available from Association Films. Based on the book by Florence Mary Fitch, entitled *One God*. Presents forms of worship of the three major religious faiths in our country—Jewish, Roman Catholic, and Protestant.

Story of the Christian Church. (See junior high listing.)

Our Church at Work Today. (See primary listing.)

5. Junior High

Selections from *Panorama of the Christian Church*, by Roland N. Bainton, 150 slides, color, with lecture. Sale, \$70.00. Available from Visual Education Service, Religious Film Association, and denominational publishing houses. Available in the following five parts at 50c per slide: The Early Church (31 slides); The Medieval Church, Section A (30 slides); The Medieval Church, Section B (32 slides); The Period of the Reformation (39 slides); The American and the Younger Churches (18 slides). This slide set illustrates the great moments and events in the life of the church.

For materials on the life of Paul, see pages 41-43 of the *Audio-Visual Resource Guide*, second edition.

Churches Work Together, 16mm, sound film, black and white, 15 minutes. Produced and distributed by the World Council of Churches. Apply for rental. On-the-spot scenes of the World Council assembly held at Emmanuel College in Toronto, Canada, in 1950. Includes close-ups of famous church leaders.

World Council of Churches—Amsterdam 1948, 16mm, sound, black and white, 27 minutes. Rental, \$8.00. Produced by J. Arthur Rank. Available from United World Films and denominational publishing houses. Report of the conference to organize the World Council of Churches, emphasizing the essential unity of the delegates.

Fire Upon the Earth, 16mm, sound, color, 27 minutes. Produced by the Presbyterian Church in the USA, 1950. Apply for rental. Depicts twenty centuries of church history.

Church Symbolism, 65 slides, color, script. Rental, \$2.00. Producer and distributor: Methodist Church. Drawings and interpretations of the major Christian symbols by Thomas A. Stafford.

Again Pioneers, a new 16mm, sound, black and white film, 68 minutes. Rental, \$12.00. Produced by the Protestant Film Commission for the Home Missions Council. Available from RFA, denominational publishing houses, and local dealers. A home missions field worker helps an American community to see the needs of migrants, and to see something of the total task of the church in relation to the underprivileged of the nation.

Story of the Christian Church, filmstrip of 53 frames, black and white, manual. Sale, \$3.00. Produced by the Evangelical and Reformed Church in cooperation with the Congregational Christian Church, 1950. Available from the Religious Film Association and denominational publishing houses. Fascinating pictures of historical church leaders.

Our Church at Work Today. See description under primary. (An adult script for use with junior high age and above is available.)

Other audio-visuals may be selected

from the *Audio-Visual Resource Guide*, second edition. See Section IV on Developing Relationship to the Christian Church, pp. 41-51. For other home and foreign missions materials, see Section V, pp. 53-65 of the *Resource Guide*.

6. Non-projected resources

Around the World Series of picture sets. 10x12 inches, per set \$1.00. One set each on play, toys, homes, pets, worship, and babies around the world. Each set con-

tains eight pictures in three colors, with accompanying stories for use with children of kindergarten and primary.

Picture Map of the World, designed by Janet Smalley. 50x38 inches. 60c each.

Uprooted Peoples of the U.S.A. 34x22½ inches. 50c each. For migrant projects.

These are available from the Missionary Education Movement (The Friendship Press). Write for the Missionary Education catalog for 1950-51, from your denominational headquarters.

The Harvester Follows Those Who Harvest

A special community service project for 1951

by Edith Lowry*

One of the service projects recommended for the vacation church school 50th Anniversary is the bringing of supplies to be used in vacation church schools among the migrants. These gifts will be dedicated during the community birthday parties at the close of the local vacation schools.

Migrant camp work is carried on through the Division of Home Missions of the National Council of Churches. With a year-round staff of 20 trained workers, supplemented by 200 summer workers, the program is under way in migrant camps in 25 states. It touches over 200,000 migrant people each year. As far as possible in the large camps a full-time person is assigned for the camp season. A number of the smaller camps are served by a single person who spends some time in each.

In some of the larger camps, where migrants remain for several weeks at a time, home mission workers stay throughout the summer and hold vacation church schools. The workers have the children all day and therefore need more games, books and tools than the usual vacation school does. Often this is the only Christian teaching which the children ever receive.

The Home Missions Division owns ten Harvesters—jeep station wagons carrying worship, study and recreation materials for use by the workers and those in the camps. The following account of a worker's typical activities lists the supplies needed. This account may be used in presenting the service project to the vacation church school. Groups may be urged to buy one or more of the things mentioned here or in the PROGRAM GUIDE and bring them to the Community Birthday Party. See page 30 of the GUIDE (described above) for further directions.

WHEN WILL YOU COME AGAIN?" "Why can't you come every day?" These were the pleas of a group of migrant children as the Harvester pulled out of camp. The trim little jeep station wagon had made its twice-weekly visit with all its equipment—portable altar set, Bibles, folding

organ, sound-movie equipment, record player, projector, library, first-aid kit, games, sports and craft supplies.

It was hard for the children to understand why the Harvester could not come to their camp every day for the six weeks they were to be in that area for the pea harvest. The Home Missions Council worker who runs the Harvester explained that there were at least twenty-five camps in that general area and that one Harvester could not get to all of them every day, and some it could never reach. In those camps they do visit many good things happen. The Harvester has become the symbol of the church at work in migrant camps.

Some camps are large, some are small. From ten or fifteen people to 2000 may be the population in a single camp. The number and the length of the season fluctuate with the harvest needs. Many camps are occupied only a few weeks each year, others for several months. Then the migrants move to another crop, and the Council staff moves too.

Tents, crude cabins, or barracks are the typical types of housing in camps. The lack of housing codes for migrant camps in most states means that health and sanitation are major problems. Another basic problem is that migrants are temporary residents and are therefore quite outside the thinking and concern of the resident community—if there be one nearby—and are usually excluded from the established community services.

It has been the purpose of the churches, through the Home Missions Council in the past thirty years, to give to the migrant people some of the opportunities basic to community living which they forfeit because they are migrants.

When the Harvester pulls into camp, the children crowd around and greet their "teacher" or their "minister" as they call the worker who operates the Harvester. Library hour may be the first on the program. The children and their parents eagerly look over the books that are displayed on the lowered tail gate of the jeep. Some run to their tents to get the books they checked out last time and exchange them for new ones. The traveling library in the Harvester is often the only reading material available to migrant camps.

After the library hour, the "teacher" shows several of the older boys which boxes to get from the Harvester for the craft period. With several planks and boxes they set up improvised tables under the big tree. Soon a group of children is at work on a variety of things—picture frames, felt purses, aprons, pottery dishes, stocking animals. They are to be gifts for their mothers or for a service project, or for themselves. Discovering that they can make something colorful and attractive brings the children great satisfaction.

Meanwhile the teen-agers are not working this day as the market is down and the farmer cannot afford to pick his peas. The "teacher" sees the opportunity and gives the boys the sports supplies in the Harvester. Soon games are in full swing. The soft ball, bat and gloves start an exciting ball game in the nearby field; horseshoe pitching is a favorite with others, and checkers and dominoes appeal to the weary and less agile. It is not uncommon to see groups of crap shooters break up to go watch the ball game or join in the horseshoe pitching contest.

The "teacher" steps over to visit with several of the families in their tents. Here she learns their problems. Almost no work for three weeks because too many pickers were brought in and the pea crop was poor and now the market is down. There is sickness and discouragement—not enough money to get a doctor. But it helps to have someone who will listen sympathetically and perhaps know where to turn for help.

A leaf from the diary of one Home Missions Council minister tells the story:

"Found four-year-old child desperately ill; family unable to secure medical assistance. I personally worked on the case from 1:15 P.M. to 11:00 P.M., called six doctors, finally found one who responded to the emergency. The child had pneumonia—should be in a hospital under an oxygen tent instead of on the pile of old quilts in the corner of the 12x14 cabin . . . We'll tackle that tomorrow!"

The visit is to close with a worship service. Two of the mothers help set up the record player with a public address system. Soon strains of familiar hymns are heard through the camp—a call to worship. The children and young people start toward the little cabin set aside for church services and Sunday school. Two of the fathers have swept out the cabin and arranged a pulpit—a high box with a white cloth carefully spread over it. The silver cross and candlesticks are placed on the pulpit and the large Bible provided by the American Bible Society is opened. Peach baskets serve as pews.

One of the migrant mothers is the organist. The children crowd inside, adults staying in the rear. Others, more timid, sit in the doorways of their tents and listen to the strains of the organ. And so they go to church in a migrant camp.

The Harvester leaves, to return on Thursday of that week for a community night program—singing, games and movies.

*Executive Secretary, Home Missions Council of North America. (Now Division of Home Missions, National Council of Churches.)

Primary Department

by Marion G. Young*

THEME FOR FEBRUARY: *Praise God for World Friends*

For the Leader

Continuing the thought of friends and friendliness, this month's material seeks to enlarge the children's circles of friendship beyond the immediate environment, to include God's world family. In doing this it is important to remember the following points.

It is always wise to emphasize the essential "alike-ness" of all people and minimize the characteristics which seem different or peculiar. Stress that the same things are fun for all children and that the same things hurt us all.

Personal friendships are worth hours of talk. Arrange for a person of another race or nationality to visit the group. Arrange for an exchange of visits between the primary departments of the church and a neighboring church of different background. Investigate the church and community plans for Race Relations Sunday and Brotherhood Week. Can the primary group benefit by some participation in this fellowship?

Unless children are helped to do something for another group the teaching is incomplete. Plans may be made to make and send valentines or to give a valentine party to other boys and girls. A box may be packed for a special missionary. Money may be given to some special project such as "Sending Bibles Around the World." Information about this may be obtained from the missionary education departments of various denominations or from the American Bible Society, 450 Park Avenue, New York City. The giving projects of the American Friends Service Committee are always interesting and worthwhile. Write to Educational Materials for Children, 20 South 12th Street, Philadelphia, Pennsylvania, for news about what can be done for unfortunate children in Europe and Asia.

The kind of community surrounding the church and the geographic location naturally affect the type of fellowship and service activities that can be attempted by a given group. Since worship should be closely related to action, a wealth of material is given under resources so that the leader may choose what best fits the local situation. Do not feel tied to prescribed programs and remember that informal worship grows naturally out of many of the activities suggested.

Unless otherwise indicated, hymns in the services are taken from *Hymns for Primary Worship*, Judson or Westminster Press.

*Yonkers, New York.

Resource Material

STORIES, POEMS, PRAYERS
From *Children's Worship in the Church School* by Jeanette Perkins (Harpers)
"Hymn in Praise of Workers," 71
"Prayers for the Workers of the World," 76, 77
"How Does Peace Grow?" 82
"One Father for Us All," 131
"All Alike," 132
"Ring of Love," 133
Litanies and Prayers, 135-137

From *Neighbors at Peace* by Florence Taylor (Abingdon Press)
"The Home of Friendly Thoughts," 86
"From Others to Us," 88 (a play)
"Love Makes the Home," 90
"Color," 111
"The Children Jesus Knew," 119

From *Thoughts of God for Boys and Girls* by Welker and Barbour (Harpers)
"One of God's Workers," 171
"Our Daily Bread," 172
"They Deliver the Goods," 178
"A Psalm in Praise of Workers," 183
"A Litany," 319

From *Tell Me About the Bible* by Mary Alice Jones (Rand McNally)
"Rules for Long Ago and Now," 25
"God's Plan for Countries," 32
"God's Plan for All People," 41
"The Bible for Every Day," 87

From *Tell Me About Prayer* by Mary Alice Jones (Rand McNally)
"For All Children," 15
"The Workers of the World," 50
"Those Who Need Help," 51
"For the Untaught," 51
"For Peace," 56

From *Children's Prayers for Every Day* by Jessie Eleanor Moore (Abingdon-Cokesbury Press)
"For Those Who Work," 16
"Prayer for the Hungry," 19
"For Valentine's Day," 40
"A Litany for the Workers of the World," 51
"Lovingkindness," 55
"A Prayer for the World Family," 56
"For All God's Children," 61

From *My Own Book of Prayers* edited by Mary Alice Jones (Rand McNally)
"Things I've Learned Today," 50
"A Friendly Street," 57
"We Are All Alike," 59
"War and Love," 63
"Let Us Help," 64

From *Observing National Holidays and Church Festivals* by Florence Martin (Bethany Press)
"The Story of St. Valentine," 50
"Was Lincoln a King?" 149

CHILDREN'S PICTURE AND STORY BOOKS
The *Three Henrys and Mrs. Hornicle* by Edith Agnew (Friendship Press) \$1.00.

This is the current home mission study book. The story is delightful. A guide is provided.

The *Thirsty Village* by Dorothy Blatter (Friendship Press) \$1.00.

This is the current foreign mission story book. A study guide accompanies it.

Big Family by Alice Geer Kelsey (Westminster Press) \$.65.

A fascinating story book in which two Dutch children make many friends through the meeting of the World Council of Churches in Amsterdam.

Come Everyone and Worship by Armilda B. Keiser (Friendship Press).

Stories and pictures of Christians at worship round the world make this worthwhile for the reading table.

This Is the World by Josephine D. Pease (Rand McNally) \$2.50.

This is a wonderful picture-fact book. It helps to build correct attitudes. Can be borrowed from public libraries.

Nursery Books (Friendship Press) \$.50.

Little Friendship Books (Friendship Press) \$.75.

Picture Story Books (Friendship Press) \$.75.

Small Rain by Elizabeth Orton Jones (Viking Press) \$2.00.

The illustrations in this book of selections from the Bible are very charming and delightfully interracial.

AUDIO-VISUAL MATERIALS

Negro Spirituals sung by Dorothy Maynor (R.C.A.-Victor MO 879)

Christmas Carols of Many Lands sung by Vienna Choir Boys (R.C.A.-Victor Album C32)

Follow Me by Tom Curr. Copies of this painting will be found in church school sets or may be ordered from the Pilgrim Press in \$1.00, \$.75, \$1.00 sizes.

When Children Worship (Baptist Board of Education, Department of Missionary Education, 152 Madison Avenue, New York City) \$.60. This is an effective worship screen with five pictures of children at worship in other countries. Stories also.

Around the World Series of Pictures (Friendship Press) \$1.00. All sets are excellent. *Children at Worship Around the World* and *Children and Their Homes Around the World* are recommended especially.

Picture Maps (Friendship Press) \$.60 and \$.75 each. This is an interesting series of work maps with accompanying pictures.

February 4

THEME: *Friend of All*

WORSHIP CENTER: Use *Follow Me* by Tom Curr as the center of interest. Bible and candles may be arranged as desired.

PRELUDE: "In Christ There Is No East or West," in church hymnal

CALL TO WORSHIP: Psalm 67: 3, 4 (Moffatt)

PRAYER: O God, we do praise thee for all the lovingkindness in the world. Help us to be friendly to all thy children everywhere. May we all together pray—(Lord's Prayer)

HYMN: "Tell Me the Story of Jesus" (first two verses)

SCRIPTURE: Mark 10:13, 14, 16

HYMN: "I Think When I Read That Sweet Story of Old"

LEADER: Many people have wished that they might have been with Jesus in

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THIS IS OUR CHURCH

By Margaret Ward. Explains why we have churches and goes into the many ways in which children may take part in their church's mission. Offers helpful ideas and suggestions.

Primary Text, Complete with Worksheets



WE NEED CHURCHES

By Louise Linder. Helps Juniors understand the church as followers of Jesus who join together to worship God. Helps them do the work of Christians and to find their place in the church.

Junior Text, Complete with Worksheets



THE STORY OF THE CHURCH

By Dorothy Claypool. Advises and challenges children to give their best to the church as they discover themselves as a part of the church. Contains valuable and helpful material.

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those long ago days of which the Bible tells. However, we know that Jesus is still our best friend today and that he calls to children now even as he did then. A man named Tom Curr painted a picture to help us remember this. It is called *Follow Me* and shows children of the world following Jesus. Let us study this picture and see what it tells us.

PICTURE STUDY: This is a picture that children are always eager to talk about. They make many interesting observations and comments. Have an assistant note down what your group sees in the painting. Talk informally, lifting up the thought that Jesus seeks friends among the children of all countries. We know these boys and girls are friends because they clasp hands and walk with such eager and intent faces behind their leader.

POEM: "The Children Jesus Knew"¹

HYMN: "The Many, Many Children"

LITANY:

For Jesus and his love for all children,
We give thee thanks, O God.

For friendly children wherever they may be,
We give thee thanks, O God.

For chances to be loving and to share,
We give thee thanks, O God.

For opportunity to learn from Jesus, and to follow him,
We give thee thanks, O God. Amen.

February 11

THEME: *What Friends We All Can Be*

WORSHIP CENTER: Have pictures of children of various races playing and doing things together. As this is Race Relations Sunday, it is hoped that you will have guests. The center might be arranged with art objects to help in appreciating the guest's racial background.

(The following service is suggestive only. If you are entertaining, the worship should be informal and grow around the guest's contribution.)

PRELUDE: "In Christ There Is No East or West"

CALL TO WORSHIP: Psalm 67: 3, 4

RESPONSE: "O God, May the Whole World Praise Thee"

PRAYER: We praise thee with all the people of the world this day. We are glad that thou art the father of all. We praise thee for Jesus who taught people to be friendly and kind. Help us to think lovingly of all our world friends. Amen.

RESPONSE: "Lovingkindness"²

SCRIPTURE: Luke 10:25-37 (Revised Standard Version)

HYMN: "What Friends We All Can Be"

APPRECIATION: If there is no guest present to share at this time, use pictures or one of the books suggested to help children to an appreciation of other children. The recordings listed might be used for quiet listening and discussion.

¹Neighbors at Peace (See list)

²Sing, Children, Sing by Edith Lovell Thomas (Abingdon Press).

PRAYER: Gather up thoughts gained in the appreciation period.

HYMN: "Our Part"

February 18

THEME: *Friendly Workers*

WORSHIP CENTER: Same as first week

PRELUDE: "In Christ There Is No East or West"

CALL TO WORSHIP: I Corinthians 3:9a

LITANY:

For all the workers of the world,
We give thee thanks, O God.

For those who labor that we may be fed,
We give thee thanks, O God.

For those who work to clothe us,
We give thee thanks, O God.

For all builders, miners, delivery men,
We give thee thanks, O God.

For our share in the world's work,
We give thee thanks, O God. Amen

HYMN: "How Many People Does It Take"

PICTURE STUDY: "Follow Me"

Let us look again at the picture *Follow Me*. Jesus seems to be leading the children toward a big city. We can see the smokestacks in the distance. It makes us think of all the workers there. We know that each one of the picture children will find people of his own race or nationality laboring with others to produce food, clothing, and shelter for the people of the world.

Perhaps that is what they have been discussing with Jesus. Perhaps he has just told them that children, too, can be workers together with God. Perhaps he has reminded them that there are difficult tasks ahead for those who would follow him in trying to make a friendly world.

See how they clench their fists! See how straight and tall they walk! They have their eyes fixed on what lies ahead as if determined to do what is needed no matter how hard the way.

Tom Curr has painted Jesus tall and strong. It helps us remember that Jesus worked as a carpenter before he started to lead men God's way. It helps us remember his courage in facing his enemies, and his bravery during difficult times. No wonder the children look so eager to follow him! It makes all children want to follow him gladly.

DRAMATIC PLAY: "Follow Me"

Let some of the group step into the character of children of other countries. Help them to join in the discussion of the world's work as they pretend to walk along behind the picture children. Following is some suggestive conversation:

Chinese Child: "Men and women and boys and girls in my country work hard to grow rice and tea to feed the world. In the city ahead. I will find many of them toiling in laundries so that people will have clean clothes to wear, or working in restaurants where people eat."

Dutch Girl: "My people grow many lovely flowers. I shall take some tulip bulbs to the city so that the workers may have some beauty."

Italian Boy: "My people were farmers in Italy. They grew grapes and olives and many other fruits and vegetables. I will find many of them peddling and selling food in the city. They love to handle things that grow."

Negro Boy: "My people have been in this country many years. They have had to work very hard for others. I will help

"J'apprends à parler le français avec un . . ."*

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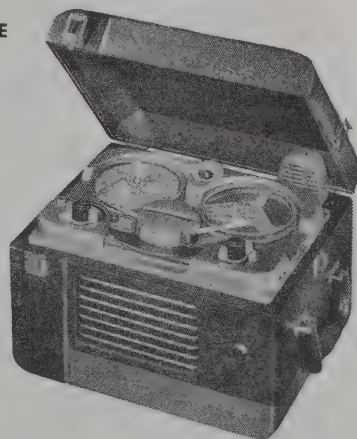
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them to learn so that they can work more for themselves and have good things to share with others."

HYMN: "What friends We All Can Be"

PRAYER: O God, father of us all, help us to be always friendly and loving. Help us to appreciate all that is done for our comfort. Help us to be kind to all who work for us. Show us ways that we may help also. Make us ready to follow Jesus in making our world a happy home for all people. Amen.

HYMN: "Our Part"

February 25

THEME: *Christians Round the World*

WORSHIP CENTER: Use either the worship screen or the picture set suggested in resource material. If these are not available, clip from missionary magazines pictures of churches and Christian groups in other countries. A poster might be made.

PRELUDE: "Chiming Church Bells"

CALL TO WORSHIP: Psalm 122:1

PRAYER: We praise thee for our church, O God. We praise thee for all the churches around the world. We are glad

that we can be followers of Jesus. Help us to know and love his followers in other countries too. May we all grow in understanding so that we can work together to make our world more friendly. Help us to be thy fellow-workers. Amen.

HYMN: "Children Who Live Across the Sea"

LEADER'S TALK: (Using the pictures and information from some of the recommended books, help the children to see that Christians round the world worship God in their own ways and in their own churches. They read the same Bible in their own language; they pray; they sing; they bring offerings.)

OFFERING: Now is the time to receive and dedicate the special gifts for others. Talk about what the money or the box of things will do for other Christians.

OFFERING SONG: "Thy Work, O God, Needs Many Hands"

SCRIPTURE: Psalm 67 (Moffatt)

PRAYER RESPONSE: "O God, May the Whole World Praise Thee"

HYMN: "The World-Wide Church"

Book of Acts and stories of Paul written for children)

HYMN: "Forward Through the Ages"

OFFERING SERVICE

OFFERING HYMN: "Our Gifts We Share"

CLOSING PRAYER: We do love thee and thy work, O God, glorious work begun by thy son Jesus, and continued by patriots such as Paul. We, too, would follow in the way of Jesus, the way of Paul, the way thou wouldst have us go. Help us, we pray. Amen.

POSTLUDE: "Our God, Our Help in Ages Past"

February 11

THEME: *Lincoln, a Christian Patriot*

WORSHIP CENTER: Same as on previous Sunday.

SPECIAL INTEREST CENTER: A picture of Abraham Lincoln, flanked by the Christian flag and the flag of the United States.

PRELUDE: "Faith of Our Fathers"

CALL TO PRAISE: Psalm 100 (Read responsively or by one of the fourth grade girls.)

HYMN: The Doxology

CALL TO PRAYER: Psalm 95: 6, 7 (Read responsively or by one of the fourth grade boys.)

PRAYER: The faith of our fathers has led us forward to new freedom and liberty. For this we thank thee, Our God. For the inspiration and abilities we have been given for following their lead, we give thee thanks. Accept now our thanksgiving and keep us ever grateful to thee. Amen.

HYMN: "Faith of Our Fathers"

LEADER:

In continuing our thought of Christian patriots of yesterday and today we will be thinking this morning of one of the world's great Christian heroes. While he really belongs to our nation he is claimed by the people of the world because of his interest and love for all peoples. This hero's birthday is tomorrow. Many schools throughout the nation will have special programs to honor the day. Boys and girls will be stirred and will say to themselves, "This day I shall begin to make my life more like that of Lincoln's."

In paying tribute and honor to this great man, we sometimes fail to recognize that the thing that made Mr. Lincoln great in the eyes of the multitude was his Christian character. Mr. Lincoln's concern for others was very like that of Jesus. His concern was for every man, woman and child, whatever their race, their color, their religion or their position in life. His manner of life was Christ-like. He recognized Jesus as the greatest man who ever lived and patterned his life after the man from Galilee.

The sixth grade has prepared a short program in story, poem and song in honor of Abraham Lincoln, the Christian patriot.

HYMN: "America the Beautiful" (Sung by sixth grade pupils)

A STORY OF REPRIEVE: (Told by a sixth grade pupil)

During the cruel days of the war between the states the President received countless requests for mercy. Once a man went to the White House late at night, aroused Mr. Lincoln from his sleep and begged for the life of his son. His nineteen year old son had fallen asleep at his post

Junior Department

by Mazelle Wildes Thomas*

THEME FOR FEBRUARY: *Patriots of Yesterday and Today Who Followed Jesus' Way of Life*

For the Leader

The month of February brings into focus again the lives and deeds of two of the nation's greatest statesmen: men who became true patriots because of their way of life. It is good for boys and girls to know that Abraham Lincoln and George Washington grew to statesmanlike stature because of their manner of life. They do not always realize that these two world heroes were religious men who followed the Christian way of life. The Church has a responsibility in helping its children to know that greatness is more often than not the outgrowth of following the manner of life lived by the greatest of all men.

Junior boys and girls should be building a "worship vocabulary." The repetition of hymns, calls to praise and calls to prayer are for this purpose.

There are again suggestions for pupil participation. This can be effective only when those participating have had ample time for preparation.

Your children may be stimulated to plan some such activity as is reported in the story told on the last Sunday in February. The successful carrying out of such an activity can become an experience of fellowship very like true worship.

Hymns are selected from *Hymns for Junior Worship* (Westminster or Judson Press), but many will be found in other hymnals as well.

February 4

THEME: *Paul, a Christian Patriot*

WORSHIP CENTER: The open Bible and one of the following pictures: "Jesus of Nazareth" by Jambor, "Head of Christ" by Hofmann

PRELUDE: "Faith of Our Fathers"

CALL TO PRAISE: Psalm 100 (Read responsively or by one of the fifth grade boys.)

HYMN: The Doxology

CALL TO PRAYER: Psalm 95:6, 7 (Read responsively or by one of the fifth grade girls.)

PRAYER OF THANKSGIVING

HYMN: "Faith of Our Fathers"

LEADER: The month of February brings with it the birthdays of some of our best known, best loved and highly honored heroes. We are reminded of the true meaning of patriotism when we review their lives and deeds. The theme of our worship services this month, therefore, will be "Patriots of Yesterday and Today Who Followed Jesus' Way of Life." Today we are going to talk about an early Christian patriot. His name was Paul and he is believed to have done more to further the cause of Christianity than any other one person.

STORY: "Paul the Patriot" (Based on the

*Director of Christian Education, Grace Congregational Church, Framingham, Massachusetts.

while doing guard duty and was condemned to die.

Mr. Lincoln knew how short-handed the army was; he knew how poorly fed and cared for they were; he knew how painful it was to stay awake when one's tired, weak and exhausted body cried out for sleep.

The President suspended the sentence and, fearing the order might go astray, he got up from his bed, dressed and went to the office of the War Department himself to carry the order.

Acts of mercy and reprieve like this were granted many times by the man who wanted to do all he could for those who stood in need of what he had to give. He was known to have said, "If he has no friend, I'll be his friend."

SIXTH GRADE PUPIL:

In 1922 the magnificent Lincoln Memorial erected by the government in Washington, D. C., was dedicated. At this ceremony there was a poem read which was written by Edwin Markham. This poem was chosen from among two hundred and fifty sent to a national committee headed by Chief Justice Taft. The poem entitled, "Lincoln, the Man of the People," describes the man Lincoln in a beautiful way. _____ will read it for us.

POEM: "Lincoln, the Man of the People," by Edwin Markham. (Read by a sixth grade boy who reads well. This poem is found in *One Hundred and One Famous Poems* and in *Lincoln and Other Poems* by Edwin Markham.)

HYMN: "America" (Sung by all)

OFFERING SERVICE

OFFERING HYMN: "Our Gifts We Share"

CLOSING PRAYER: Dear God, who has made liberty and freedom possible, through men like Abraham Lincoln, we thank thee. Help us to keep his name alive by continuing to serve those who stand in need of what we can give. Amen.

POSTLUDE: "God's Plan"

February 18

THEME: *Washington, the Christian Patriot*

WORSHIP CENTER: Same as on previous Sunday

SPECIAL INTEREST CENTER: A picture of George Washington, flanked by the Christian flag and the flag of the United States.

PRELUDE: "Faith of Our Fathers"

CALL TO PRAISE: Psalm 100 (Read responsively or by one of the fifth grade boys)

HYMN: The Doxology

CALL TO PRAYER: Psalm 95:6, 7 (Read responsively or by one of the fifth grade girls)

PRAYER: Dear God, accept our thanks again today for Christian patriots who through their service to the world in days gone by made possible many of the blessings we know today. Guide us in our living and doing that we may build where they left off, that this may be a world of everlasting peace. Amen.

HYMN: "Forward Through the Ages"

LEADER: On Thursday of this week the nation will celebrate the birthday of another Christian patriot, George Washington. Schools, offices, banks and places

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of business in many states throughout the nation will close their doors for a holiday. George Washington was indeed one of the great heroes and patriots of our world. The fifth grade pupils have prepared a program as a part of our service of worship to help us honor his memory.

STATEMENTS ABOUT WASHINGTON:

First Speaker: George Washington showed signs of the kind of man he would become when he was but a boy. He was known to be fair, honest and truthful in all that he did at work and play. He loved out-door life. His strong body and quick mind helped him to excel in many sports. He loved to fish and hunt, to tramp the woods and swim the rivers. He was always a leader among his playmates. He was known to have a quick temper, but this he learned to control, and for this he was greatly respected.

George Washington loved the church, as did his family. When a young boy he studied the beliefs of his church, known as the catechism, and listened while his mother read to him from a book of sermons. This book of sermons he treasured all the days of his life.

Second Speaker: George Washington was the kind of soldier the men who marched and fought under his command wanted to be. His men knew him to be a kindly leader. He tried to meet their every want and spent much of his own money to provide them with comforts.

Even though many years of his life were spent in soldiering, he was a peace-loving man. More than anything else he wanted peace for the country and world he loved.

When at last he was able to settle down at Mount Vernon he became an active churchman. He was made a vestryman and as such served faithfully the schools and the unfortunate of the parish.

He loved his own church, but also respected the religious faith of others. He bitterly opposed a tax bill intended to force every citizen of the State of Virginia to support the Episcopal Church, which was his church and that of his fathers.

George Washington was a Christian patriot.

Third Speaker: President Washington was a deeply religious man. Those men who lived near him saw him often go apart to kneel in prayer before his open Bible.

When leaving his home at Mount Vernon to take the oath of office as President of the United States he turned to the crowd of friends who had gathered around him to say: "All that now remains for me is to commit myself and you to the care of that beneficent Being . . ."

His first address as President Washington was begun with and ended in prayer. As soon as the inaugural address was given, he went immediately to the church of his

father and there he knelt before his God in prayer.

George Washington was a great General, an honored statesman, a good farmer and a wise business man, but to those who knew him best, he was a churchman and a Christian patriot.

HYMN: "America"

OFFERING SERVICE

OFFERING HYMN: "Our Gifts We Share"

CLOSING PRAYER: Our God, who led the Christian patriot of whom we have been thinking to become the father of our nation, we thank thee. We know he tried to pattern his life after that of Jesus, the greatest hero of all time. Help us, too, to grow like Jesus. Amen.

POSTLUDE: "God's Plan"

February 25

THEME: *We, Too, Can Be Christian Patriots*

WORSHIP CENTER: Same as on previous Sunday

SPECIAL INTEREST CENTER: Pictures of George Washington and Abraham Lincoln flanked on either side by the Christian flag and the flag of the United States.

PRELUDE: "Now Thank We All Our God"

CALL TO PRAISE: Psalm 100 (Read responsively or by one of the fourth grade boys.)

HYMN: The Doxology

CALL TO PRAYER: Psalm 95: 6, 7 (Read responsively or by one of the fourth grade girls.)

PRAYER: We thank thee, O God, for thy countless gifts of love. We praise thee for thy continued and loving care over us. We ask thee to guide us in doing what thou wouldst have us do. Amen

HYMN: "Thanks for Our Town"

LEADER:

The words of the hymn we have just sung remind us of some of the many things in our town for which we should be grateful.

Good citizens are good patriots.

We have been thinking this month about some of the great men of long ago who proved themselves true Christian patriots. Today we are going to listen to a story which is a true account of how a group of boys and girls in the junior department of a Sunday school proved themselves Christian patriots. Perhaps the story will give you an idea of what you might do here in your Sunday school.

STORY:

THE PATRIOTIC PARTY

It was a stormy, winter Sunday morning in early February. The icy bits of snow were marching in double-quick time against Sukey's bedroom windowpane.

Sukey flew to her mother's room, saying, "Mummy, why did it have to storm

today? Some of the children won't be able to come to Sunday school and then what will we do about planning for the party?"

Just then Sukey's father walked in.

"What's this—a storm within as well as without? What we need on a day such as this one is sunshine, young lady, not more storm—"

"I'm sorry, Daddy, but you just don't know how important it is for all the children in our junior department to be there today."

"Why don't you tell me, Sukey, while you are getting dressed?"

Sukey went for her shoes and socks and while she was pulling them on, she told her father about the wonderful plans she and the other children were making for the big February patriotic party. She told him of their plans to invite the children of the Negro church to attend the party as their special guests—and of the invitations, the posters, the decorations and the refreshments that would help to make the party the best of the year.

When she had finished Daddy took Sukey onto his lap and said, "Sukey, dear, that's a splendid idea, the best I've heard in a long time. I hope there will be something I can do to help you with your party. Get dressed quickly and we will soon be on our way to Sunday school."

And, sure enough, they were. The icy streets made the traveling slow. Upon turning up Church Street, they were delighted to see other cars making their way toward the church in spite of the icy streets.

By nine-thirty, Sukey's heart was singing almost out loud, for nearly every teacher and child had arrived. The wind could be heard blowing its wintry blasts of sleet and snow against the windowpanes without, but within it was as though the sun shone brightly.

Before long the department was a beehive of activity and every teacher and child was busy.

There was the letter to be written to the minister of the Negro church, telling him of their party plans and likewise of their reasons for wanting him and his Sunday school children as their special guests. There were the invitations to be designed for every child in the Negro Sunday school, as well as for those in the kindergarten and primary departments of their own Sunday school. There was no time to waste.

When the church secretary arrived in their room at ten-thirty, the letter and invitations were all planned and she took them to the office to be mimeographed.

That was a busy, busy Sunday and the next one was just as busy, though happier, if that were possible, for they had received word from the Negro minister that both he and his children would be delighted to accept their kind invitation to the Patriotic Party.

Finally the long-looked-for Friday arrived. When Sukey and her family arrived at the church, everything was in readiness.

Roger and Carol stood at the door with their parents to welcome the guests, and direct them to the social hall. James and Judy, with their parents, were waiting in the cloakroom to help the guests with their wraps. Dougie and his father were managing the phonograph, which was pouring forth joyous music. The red, white and blue streamers and the large pictures of George Washington Carver, the Negro scientist, and Abraham Lincoln, the beloved friend of both Negro and white folk, would tell everyone who entered the

room what kind of party this would be.

When the big clock in the church tower struck seven-thirty all seventy-five of the guests had arrived and then the fun began. Sukey's father directed good games, exciting races, did some funny stunts and showed some even funnier movies. The mothers served "yummy" refreshments.

It was just about time to go home when the Negro minister said that his children would like to say "thank you" by singing some songs for them. The white children sat down and the Negro children went to the front of the social hall. They sang song after song belonging to the people of their race. They sang beautifully and with such feeling that the room was suddenly hushed with a special kind of singing silence.

When they began their last song, something lovely happened. Two little kindergarten girls of four, twin sisters with bright blue eyes and golden curls, left their chairs in the front row and walked hand in hand toward the group of singing Negro children. Gently making a place for themselves among the smallest of the guests, they joined in the refrain of the song.

Yes, Jesus loves us,
Yes, Jesus loves us,

Yes, Jesus loves us,
The Bible tells us so.

When the song was finished not a sound could be heard. It seemed as though something held each one speechless. Then the voice of Sukey's father could be heard to say, "Let us pray." Every head bent low and all eyes closed as the white minister prayed, and then the Negro minister could be heard in prayer. The pianist played a soft amen on the piano and then suddenly began playing joyous, happy music.

As faces were lifted there was a sudden mingling of many voices and as one looked around all he could be sure of seeing was a sea of radiant, smiling faces. The two ministers had walked to the front of the social hall, and with arms interlocked, were leading their happy children in singing the popular song:

"Zippity-do-da, zippity-a

My, oh, my, what a wonderful day,

Plenty of sunshine headin' my way,

Zippity-do-da, zippity-a."

HYMN: "The Brotherhood of Man"

OFFERING SERVICE

OFFERING HYMN: "Our Gifts We Share"

CLOSING PRAYER: (Last verse of hymn, "The Brotherhood of Man")

POSTLUDE: "Brother of All the World"

Junior High Department

by Nelle Morton*

THEME FOR FEBRUARY: *Thy Will Be Done On Earth as It Is in Heaven*

FOR THE WORSHIP COMMITTEE:

February is known as the month of birthdays. While you may want to include Lincoln, St. Valentine and Washington in the leader's remarks in the first service, add also birthdays of other persons you know who have helped to bring freedoms and joys to other people. It is fitting that our guide for worship this month be the prayer which Jesus taught the disciples.

Most of the hymns suggested may be found in *The New Hymnal For American Youth*. "Jesus, I Come," a gospel song to be sung with new meaning in the first service, is in many church hymnals.

February 4

THEME: *Teach Us to Pray*

PRELUDE: "Praise to the Lord, the Almighty." Tune: *Lobe Den Herren*

CALL TO WORSHIP: "O sing unto the Lord a new song."

HYMN: "Praise to the Lord, the Almighty," all four verses.

LEADER:

We honor this month Lincoln, who was concerned for the rights of all people regardless of their race or color. So in our church, school and community groups we have set aside a very special week, designating it Brotherhood Week. We honor also St. Valentine who sent gifts secretly to bring joy and good will. There is Washington, born on February 22nd, the first leader in the great union of our new and free states. These leaders acted on some of the meanings of being joyous and

free persons in a free world. In our worship we would seek the mind and the way of the greatest Leader of all times,—a Leader from whom the greatness of Lincoln and Washington stems.

PRAYER:

O God, thou who art the maker of life, the giver of life, and the keeper of life, we pray thee that we may be lifted above our selfish wishes, our little desires, our ugly jealousies into thy greatness and into thy love. May we come to understand more of the meaning of "thy kingdom come." Teach us ways of being free and responsible citizens. Forgive us of thoughts, ambitions and prejudices which keep freedom from being lived out in our school, in our home, in our community and in our nation. We would seek to become more like thee and learn to live in thy kingdom. In Jesus' name. Amen.

HYMN RESPONSE: "Jesus, I Come, Jesus, I Come"

LEADER: "Why Did They Ask?"

Once upon a time twelve men who had left their work to follow Jesus asked him to teach them how to pray. Now these men may have been very sincere in wanting to know just how to come in touch with God and to feel his presence. Or they may have watched Jesus, as they moved about with him day by day, and wondered at his ability to draw great crowds of people. They may have marveled as he straightened out crooked thinking and mixed up feelings. They may have been amazed that he was so calm, courageous and unafraid in the face of danger.

They saw him slip away to the mountain at early mornings and associated the wonderful things he did with what must

*Bluff City, Tennessee.

have happened on the mountain. They may have wanted to become more like their leader. And so, perhaps the words in the Bible, "Teach us to pray," may have meant, "What do you do on the hillside in early mornings? How do you go about getting so much power and courage? What do you get there which attracts such numbers of people?" Now we cannot be sure that that was their meaning. The Bible does not tell us.

But whether it was or not, Jesus answered them with a few terse words, "When you pray, say." We cannot be sure of the tone of Jesus' voice or just what he meant by those words. But he may have meant: "You do not need to pray for things or even know how to pray. First you need to get an idea of what prayer is. It is not getting or even asking for things. It is simply trying to find what God wants for you and for all people."

Listen to the words as you say them with me slowly.

RESPONSIVE MEDITATION: "Let Us Pray"
(All pray the Lord's prayer and then follows this ritual)

LEADER: Our Father.

VOICE:

Not my father.

Not only the father of those who are Aryan, or those who are American.

Not only the father of the Jews.

But—OUR FATHER.

The father of Jimmy who is always in trouble.

The father of Mary who is snobbish and lonely.

The father of Jerry who is lame and Henry who gets everything he wants.

The father of Arthur who is black and Susie who is yellow and Sadie who is white.

The father of Ivan who is Russian and Rudolf who is German and Helen who is Korean.

There must be room in our hearts and pews for all of God's children on earth, before we can really say OUR FATHER.

LEADER: Can you pray OUR FATHER?

Will you pray with me?

GROUP: Our Father, which art in Heaven, hallowed be thy name.

LEADER: Thy kingdom come.

VOICE: Not the American kingdom, or the Russian or the German or the English kingdoms come. Not the dominance of any one group or any one nation. Not trying to get ahead of others but serving others. Not trying to lead the class or get the best part in the play, but seeking to do our very best at all times. Not my kingdom, but God's kingdom come.

LEADER: Will you pray with me?

GROUP: Thy Kingdom come.

LEADER: Thy will be done on earth as it is in heaven.

VOICE:

Not my way, or my will.

Not making God see our point of view.

Not getting something from God we want very much.

Not the will of any one group of people,

Or the power of any one nation.

But God's will be done on earth.

LEADER: Will you pray for that?

GROUP: Thy will be done on earth as it is in heaven.

LEADER: Give us this day our daily bread.

VOICE:

Not give me my food because it is my right,

Or give me a new dress or a bicycle because I deserve to have them.

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But, may I accept this food today as from thee,
Because I depend on thee for all I have.
All things come of God.

Not because we are better than others do we have food,

Or even the fact that our fathers have worked and earned the money to buy it.

But, may we eat in the spirit of knowing that all food and clothing and shelter and all good things are from a Common Source, created for all people on the earth.

LEADER: Can you pray remembering these facts?

GROUP: Give us this day our daily bread.

LEADER: Forgive us our debts as we forgive our debtors.

VOICE:

Not: forgive me, God, but I will hold out against Jimmy;

He is unfair.

But: I forgive Jimmy, forgive me, God.

Not: forgive me, God, but I can't forget how harsh Miss Jessie was to me in school Friday.

But: I am learning to forgive; forgive me, God.

Only as we are willing to forgive can we know what forgiveness is.

LEADER: Can you pray that petition?

GROUP: Forgive us our debts as we forgive our debtors.

LEADER: Lead us not into temptation but deliver us from evil.

VOICE:

Sometimes I am tempted to cheat because I want others to think I am

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better than I really am.

I am tempted to shirk my lessons because my mind gets lazy and I want to give myself a good time a bit longer.

I am tempted to forget my duties in my family because I want my way and have not learned how to accept family group responsibilities.

The two phrases go together—the temptation and evil.

The greatest evil we know is ourselves—our pride, our selfishness, our desire to be popular, wanting everybody to think more of us than we are worth. So, deliver us from ourselves.

LEADER: Will you pray that?

GROUP: Lead us not into temptation but deliver us from evil.

LEADER: For thine is the kingdom and the power and the glory forever. All I can hope to be or think or become that is good and decent and free is because of God and his goodness toward all people.

GROUP: For thine is the kingdom and the power and the glory forever.

LEADER: Lord, teach us to pray.

VOICE: When you pray say:

GROUP: (Prays the whole Lord's Prayer)

BENEDICTION (may be sung as a solo or by group): "The Lord bless you and keep you."—Numbers 6:24-26. Tune: (Benediction by Peter C. Lutkin)

February 11

THEME: *Our Father*

PRELUDE: "Father in Heaven, Hear Us Today." (Tune: *Southampton*)

CALL TO WORSHIP: Psalm 117

GROUP RESPONSE: "Father in heaven, Hear us today," first verse.

LEADER: "The Three Ideas"

The prayer which Jesus taught his disciples and which we use in our worship, calling it the Lord's prayer, contains only three ideas.

We cannot pray "our Father" until we get in right relation with people. Therefore, "forgive us our debts" is another way of being able to pray "our Father."

We cannot pray "thy kingdom come" without wanting the principles of the kingdom to come to pass in our all living—especially in our use of things from God. Therefore, "Give us this day our daily bread" is another way of saying "thy kingdom come."

We cannot pray "thy will be done" without turning loose of our own wills. Therefore, "Lead us not into temptation but deliver us from evil" is another way of saying, "Thy will be done on earth."

The last part is a psalm of praise, and a summary of the entire prayer, "Thine is the kingdom and the power and the glory forever." Let us pray.

Group prays the Lord's Prayer

STORY: "Mary Learns to Forgive"

Mary did not know quite why she felt toward Susie as she did. When she received her own report card in school she always tried to find out Susie's grades before she looked at her own. Susie threatened her standing in the class. Susie was the one she always wanted to be ahead of. Down in the secret parts of herself she knew Susie was the friend she had chosen to hate. Sometimes the way Mary felt toward Susie kept her from doing her best and kept her from being the kind of person in the group she could have been. Sometimes she found herself studying just to beat Susie.

Now Mary's teacher tried to help her

become a part of the group but an antagonism often got into Mary's way. The more Mary's teacher tried to help the harder Mary was to help.

Then came a time when Susie lay flat on her back with polio. For weeks she was taught at home. It was during those weeks that Mary began to think of what she had done to Susie and to herself. She began going by Susie's house in the afternoons to share with her all the extra things which had happened in school.

Susie's grades became better than Mary's. But Mary did not care. She was learning to forgive. By the time Susie returned to school Mary found that her own grades had improved and that she was able to become a part of the group.

While God's forgiveness is much more wonderful than Mary's relation with Susie, it works something like that. Jesus says we do not have room in our hearts to accept God's forgiveness until we learn to forgive other people. It is only then that we can really pray "Our Father."

GROUP: Our Father, which art in heaven,

Hallowed be thy name. Forgive us our debts as we forgive our debtors.

LEADER:

In a rural community in Tennessee a mild epidemic of cholera swept the community, killing pig after pig. A rumor spread that communists were feeding pigs poison, though no communist was ever known to have been in the community. Even a public school teacher fell victim to the idea and out of her fear and suspicion did her share in passing the rumor. One junior high boy kept his pens clean and his hogs inoculated. Not one did he lose or have get sick. Standing before his entire class of "rumor mongers" he said: "My dad says he doesn't know which is worse—a suspicious lady who spreads false rumors, a dirty litter of pigs, or being a communist. But he thinks the last may be healthier and more respectable."

The spreading of false rumors against any person or group; the use of the words dago, nigger, hop, hun; the perpetuating of stereotypes of groups of people, prohibit our ability to say "Our Father."

GROUP: Our Father, which art in heaven,

Hallowed be thy name. Forgive us our debts as we forgive our debtors.

LEADER:

The Intermediate Fellowship of the African Methodist Episcopal Church was discussing a Spring Festival to which it was suggested that they invite a junior high group from the First Methodist Church.

"Naw," said one. "It's their place to invite us first."

"Feel funny, wouldn't we, if they refused," added another.

"That isn't the point," argued a third. "We have said that we want them, that our Festival would be better if we were together."

"They have everything," insisted the first one. "Best parks, best schools, exclusive skating rink. Not me. I'll stay put until they make the first move."

"Johnnie is one of those persons who carries a chip and won't take it down until Sir Walter Raleigh comes back and spreads his coat in a muddy street. Me, I don't intend to wait that long. I move we give the group a chance at a kind of fun they have never had. May do us both good."

And they did.

GROUP: "Forgive us our debts as we forgive our debtors."

LEADER: "Fred's Friend"

No one could understand how Fred got along so well in his church and school group. For he had been blind since he was six years old. By the time he was in junior high school he had learned to play many of the games and to participate as easily in dramatics as the next one. He became conscious that always next to him and on his side was Henry.

At home it was, "Henry this," and "Henry said that."

One day he decided to bring Henry home with him for lunch. His mother, grateful for this special friend of her son's, prepared a picnic to be eaten in the back yard of their exclusive neighborhood.

When Henry arrived Fred's mother said: "Are you sure you want to eat outside? Wouldn't you rather I'd set the table here so you would not have so much trouble?"

"Oh, no Mother," objected Fred. "A picnic would be ever so much fun."

"I really did not know what to do," Fred's mother was telling her husband of the picnic after Fred had gone to bed. "We had never done anything like that before. Just as I was thinking of what the neighbors might say I remembered that in the darkness Fred knows only the tone of Henry's voice, senses his kindness, and has him as his friend. Dear, I don't think anyone has ever told Fred that Henry is not white. Suddenly I knew that what Fred had in Henry was much more important than anything the neighbors might say."

GROUP: "Our Father, which art in heaven."

HYMN: "In Christ, There Is No East or West," or "O Brother Man, Fold to Thy Heart Thy Brother"

PRAYER:

Our Father, which art in heaven. Teach us ways which are forgiving. Give us the courage to think clearly about propaganda, suspicions and hatreds directed against any group of God's children.

Give us the initiative to make friends with boys and girls of other groups and races.

Give us the strength to let go of jealousies we may hold against any of our friends.

Teach us to be able to pray with our lips, and daily work, and play, "Our Father."

GROUP: "For thine is the kingdom and the power and the glory forever." Amen.

POSTLUDE: The tune of the last hymn sung.

GROUP: Psalm 100: 3c-5

HYMN: "The King of Love My Shepherd Is"

LEADER: We are citizens of two kingdoms. The Declaration of Independence, created in 1776 became the basis of one new citizenship.

GROUP:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed."

LEADER: We are Americans. These rights and privileges are ours, guaranteed by our government.

GROUP:

I may think as I please.

I may speak or write as I please, so long as I do not trespass on the rights of others.

I have the right to vote and thereby choose the public officers who are really my servants.

I have the right to choose my work, and when my country is at peace to seek any job for which experience and ability have fitted me.

I have the right, if I should be accused of a crime, to a prompt trial by jury, and to seek justice in the courts, where I have equal rights with others.

I may educate my children in free schools. I have the right to worship as I think best.

I have the right to "life, liberty and the pursuit of happiness."

—From "I Am an American" Booklet

HYMN: "America"

LEADER: The words of Jesus, as recorded in the Gospels, are descriptive of citizenship in the Kingdom of God.

GROUP:

Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

Whosoever is angry with his brother without a cause shall be in danger of the judgment.

Be reconciled to thy brother, and then come and offer thy gift.

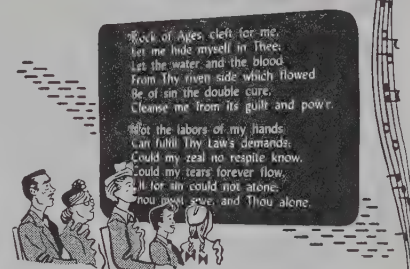
Give to him that asketh thee.

Love thy enemy.

Give in secret.

Seek kingdom values and not material treasures.

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February 18

THEME: *Thy Kingdom Come*

FOR THE LEADER: This program, when reworked to fit your special group, should be mimeographed in order to provide the responses for the group.

PRELUDE: "The King of Love My Shepherd Is"

CALL TO WORSHIP: "Exalt the Lord, our God and worship at his holy hill. For the Lord, our God, is holy."

GROUP:

I will give thanks unto thee.
I will pay my vows unto the Lord.
I will meditate on thy precepts,
I will observe thy statutes.

LEADER: Blessed is the nation whose God is the Lord, the people whom he hath chosen for his own inheritance.

Be not anxious.
Seek first the kingdom of God and his righteousness.

LEADER: We are citizens of the Kingdom of God. These rights and privileges and responsibilities are ours.

GROUP:

I must learn to think the thoughts of God after him.

I am obligated to speak and to write the convictions I have come to hold as a Christian.

I am obligated to vote my convictions.

I must choose my vocation on the basis of where I can give the greatest service to God and to mankind.

I have the obligation, if any should be accused of crime, to see there is a fair trial and justice.

I have no right to accept the privilege of educating my own children without seeing that all children have a chance to equal education.

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I must worship the Lord, my God, and serve him only.

I must ever recognize that all life, liberty and happiness are from God, provided at all times for all his children, and I must work ceaselessly to bring these privileges to all people.

HYMN: "Jesus Shall Reign"

STORY: "The Greater Kingdom"

All of Manfred's twelve years he had looked forward to being chosen in his school as one of the young people of his nation to be presented to the King. He had worked hard that his grades might meet the standard. He had been cooperative. He had entered into sports with zest. Now, he had been one of the two from his school to join the large group of twelve-year-olds from all over the nation representing the coming-of-age of the youth citizens.

On the day of presentation he dressed in the suit required for the occasion. His father entered into the joy which had become his son's and with him approached the portals of the palace where he would wait until the ceremony was over.

In reverent awe Manfred was ushered into the great ball room leading to the throne, with five hundred choice youth of the kingdom. One by one, in silence, each was ushered into the room where the king was seated.

At last Manfred's time came and he stood alone as the great doors closed behind him and he was face to face with the king of his country. Step by step he approached the shining face of his Ruler. "I will fight in the King's army. I will protect my nation with my life. I will make it a greater nation than it is," beat his heart with each step. Then he knelt low on the carpet before the throne. The catch in his throat tightened as he looked up into the face of the King and saw the friendly returning smile. He stood and backed away. His pride in the new acknowledgement of belonging, really belonging, to so great a kingdom was almost more than he could bear.

In dazed fashion he walked from the palace with his father. No words were spoken, but thoughts and resolutions deep and strong were forming his days and years ahead.

Suddenly his father's hand on his shoulder interrupted him. "Can you take another King today?" He lifted his face and saw before him the cathedral. With his father he mounted the steps, his mind still on his King and his country.

Then, as before, great doors closed behind them and they were alone in the quietness of a long aisle leading to an altar.

"The Kingdom of this King extends to the ends of the earth. The citizens of this kingdom are the entire human race. The

obligations of this citizenship are to accept the whole of life as from the King of this kingdom and serve all people regardless of age, or race, or nation or class." His father spoke as if to himself.

They walked slowly down the aisle. A new light began to creep into Manfred's eyes. This King was even greater than the one he had just visited! This kingdom was greater than the kingdom he had pledged to fight for! This kingdom was a new order among all the people of the earth!

He broke from his father and slipped into one of the pews. The strains of "Jesus Shall Reign" came from the organ loft . . . "where'er the sun shall his successive journeys run . . . His kingdom stretch from pole to pole until moons shall wax and wane no more . . ."

Outside, Manfred's father waited for him to speak. But no word came from his lips. Instead of the dazed and awed look, Manfred's father saw his son searching the faces of the people in the streets. Pain came to his eyes as they passed broken down shacks. As a beggar came by Manfred reached deep into his pocket and gave him his entire allowance for the week.

February 25

THEME: *Thy Will Be Done*

PRELUDE: "He Who Would Valiant Be"

(Tune: *St. Dunstan's*)

(OPENING HYMN: "He Who Would Valiant Be")

LORD'S PRAYER

STORY: "The One Thing Desired"

A father with four sons trooped five miles down through a cold mountain cove to a Parent Teachers Association auction sale. They left the mother, ill on a cot by the kitchen stove, needing cover to keep her warm. The father and boys knew there would be a quilt auctioned at the school function. They needed the quilt. Coming down the mountain together they decided that all of the five dollars they had to spend must be kept for the time when the quilt would be auctioned.

They arrived at the schoolhouse in the midst of bingo, fishing, cake walking, spelling bee and other attractive features costing ten cents each. The boys looked on happily but did not participate in any game. And not playing did not seem to bother them. Not once did they seem to look with longing on the fun others were having. Their fun, as onlookers, seemed as great as others.

Many people at the auction were puzzled. But by the end of the evening, when the quilt was carried away by the boys and their father, people understood. The one intent of their attending the auction was possessing the quilt. Smaller games faded into insignificance. Lesser purposes, for their own pleasure, were substituted for the one big purpose of getting the quilt for their sick mother. When they had dedicated themselves to this main aim they were not led into the temptation of wishing they could play "just one game." They had been delivered from themselves in willing a larger will.

HYMN: Sing again, "He Who Would Valiant Be."

READING: Romans 12:1-5

OFFERING

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PRAYER: To be written by the worship committee.

CLOSING HYMN: "O Jesus, Once a Nazareth Boy"

¹Idea from "In the Presence of the King," by Beth McClure.

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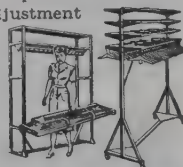


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Senior and Young People's Departments

by Calvin C. Meury*

THEME FOR FEBRUARY: *Lord, Teach Us to Serve*

FOR THE LEADER:

The month of February offers unusual opportunities for Christian worship and service. The beginning of Lent, Race Relations Sunday, Brotherhood Week, all challenge us to more Christlike ways of living. As we grow in the humility, grace and knowledge of Jesus Christ through fellowship with him, we are called to actually do the things he did and do them in his spirit.

February 4

THEME: *Lord, Teach Us to Serve Through Sacrifice*—Lent

WORSHIP CENTER: The picture, "Christ Tempted by Satan" by Georg Cornelius.¹ (Note: An interpretation of this picture may be found in *Christ and the Fine Arts* by Cynthia Pearl Maus.)

PRELUDE: "Father, Lead Me Day by Day"

CALL TO WORSHIP:

"Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord."

"The sacrifices of God are a broken spirit; a broken and a contrite heart he will not despise."

HYMN: "Father, Lead Me Day by Day"

SCRIPTURE: Luke 4:4-14 (At the conclusion have all bow heads and again hum above hymn through once.)

LEADER:

In this scripture lesson we read the story of Jesus' retreat and temptation. He had just been baptized by John and had experienced a strong and wonderful sense of God's approval in the mission he hoped to accomplish on earth. He left his friends and followers to go into the wilderness and be alone with God. There in prayer he faced temptation and came to know his path. It is natural that the church should set aside a similar period for us all to observe. In the calendar of the Christian year that period is called Lent. It begins this coming Wednesday—Ash Wednesday—and culminates with Easter. It commemorates the last six weeks of Jesus' life on earth.

HYMN: "O Jesus, I Have Promised" (Stanzas 1 and 2)

LEADER: "The Meaning of Lent"

For many centuries Lent was a period of fasting preparatory to the festival of Easter. Even today many "give up" an undesirable habit or certain luxury during Lent only to resume it afterward and often over-indulge. The only way we can give any meaning to Lenten sacrifice is not to ask, *what shall we give up but why and how?*

(Here four young people can be used to give these ideas separately for emphasis.)

1. We give meaning to Lent by re-examining our stewardship of time, talents and money. If we have not been using these as a Christian should, Lent is the time to make things right.

2. If we give up a luxury during Lent, we add more meaning to the sacrifice by devoting the money we save to the church or in some other way to advance Christ's kingdom here on earth.

3. We add meaning to Lent by using it as a period for study and prayer. We use every opportunity the church offers for worship. We practice our daily devotions faithfully. Many churches provide special Lenten devotional guides. Young people unite in study classes training for church membership.

4. We observe Lent more completely if we each set ourselves to win one person to Christ and the church. Bring that person to church. Pray for him when we pray for our church and our pastor.

HYMN: "O Jesus, I Have Promised" (Stanzas 3 and 4)

PRAYER: Dear God, our heavenly father, we confess we have often fallen short of our high calling as followers of Jesus. Touch our hearts during this Lenten season as we walk and talk with him. Grant that at the end of this season our lives will be richer because we possess in larger measure the spirit of him who walked this way before us. Amen.

February 11

THEME: *Lord, Teach Us to Serve in Racial Understanding*

WORSHIP CENTER: Picture of Lincoln or of "Christ with the World's Children"

PRELUDE: Medley of Negro spirituals or have group sing, then hum a favorite one very softly.

CALL TO WORSHIP: (This is an anonymous poem from the ancient Sanskrit translated by Mohandas Ghandi.)

SEE THYSELF

In thee
In me
In all men
There dwelleth the one God.

In all
He suffers
And he suffers
For all

In all everywhere
See thyself.
Abandon this thy ignorant conceit
Which holds that thou art separate
from other men.

HYMN: "Dear Lord and Father of Mankind"

MEDITATION:

TWO GIVERS

I read in a paper the other day a statement about two men who had recently died. One was a millionaire. He left his money to build homes for orphans, and he said in his will that no colored children should ever be admitted to any of these. They were for white children alone.

The other man was one by the name of Underwood who lived in May's Landing, New Jersey. He was not a well known

man. Quite the opposite, in fact. He kept one of those little stores that spring up everywhere near schoolhouses, and he sold candy, pencils, tops and such things to children. He saved up the pennies he took in and invested them in some land near by.

When he died he didn't have much compared to the other man. But he did have about \$100,000. And he did a curious thing with it. He left it to the school board of his town, to use in any way they wanted to for the benefit of the children. Among the pupils were half a dozen colored children. All the rest were white. Mr. Underwood himself was a colored man.

I said he didn't have much compared to the first man. That was a mistake. He didn't have much money compared with him; but of sympathy, of the love that takes in all sorts of people, of real human bigness, he had ten times as much. A colored man, a little storekeeper in a little town, yet he drew a bigger circle around him than this millionaire. Draw your circle as big as you can.

—CARL S. PATTON²

RESPONSE: Group sings stanzas 1 and 2 of spiritual, "Lord, I Want to Be a Christian," or sing first stanza here and second stanza after Scripture.

SCRIPTURE: (This Psalm was written by Leon Grant, a young Indian of the Omaha tribe.)

PRaise UNTO JEHOVAH

Rejoice in Jehovah;
Rejoice in Him who has made the heaven and the earth.

It is He who has given thee peace and understanding.

Jehovah is He that conquered thee from the dark and pagan world.

Jehovah is our rock of solid foundation, and our everlasting strength whom we call upon every day.

Let us rejoice unto our King and sing praises unto Him.

Let our minds be fixed upon Him that we may never forsake Him.

Jehovah is righteous in all His ways; He is our Way and Truth and Life.

He will draw nigh unto all them that call upon His holy name.

He will guide thee, He will keep thee from now and forever more.

MEDITATION: (Divide between two voices.)

THESE WE HONOR

First Voice: The history of our country can never be justly written without including people of many races in its roll of honor. Prominently placed would be many Negroes—members of a slave race who, despised and rejected, arose in less than a century of freedom to contribute authors, scientists, musicians and educators of note to the American scene:

Crispus Attucks, first to die for his country in the Revolution down to the Negro soldiers who acquitted themselves so well in Korea.

George Washington Carver, scientist, whose discoveries have brought better living to many not only in America but in China, India and Europe.

Marion Anderson and Roland Hayes, singers, whose music has brought joy to many.

Richard Harrison and Todd Duncan, actors, whose portrayals are of the highest character.

Phyllis Wheatley, the latest of a long line of famous poets which includes Paul Lawrence Dunbar, Countee Cullen, James

*Youth Director, Reformed Church in America.

¹Gramstorff Bros., Inc., Malden, Mass.

²From *Two Minute Stories* by Carl S. Patton, Published by Willett, Clark and Colby. Used by permission.

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Leod Bethune, educators, who with many
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Jackie Robinson, one of a long line of
Negro athletes who inspire American
youth.

Second Voice: Nor can we forget the
Chinese who have contributed their labor
to the making of America; the Japanese
who make the beautiful gardens wherever
they go; the Mexicans who follow the
crops, gathering and harvesting that Amer-
icans might eat.

To this roll of Americans, we must
draw our circle big enough to include:

Kagawa, Japanese Christian economist;
Sun Yat Sen, Chinese leader and libera-
tor; Ghandhi, Indian patriot and philoso-
pher; Schweitzer, German doctor, musi-
cian and missionary to Africa; and many
others whose lives have influenced ours
beyond measure.

PRAYER HYMN: "Open Mine Eyes" (sung
softly and reverently)

February 18

THEME: *Lord, Teach Us to Serve in
Brotherhood*

WORSHIP CENTER: Poster with picture of
Washington in center, surrounded by
pictures of other peoples of the world.

PRELUDE: "When Thy Heart with Joy
O'erflowing"

CALL TO WORSHIP: "Awareness"

God—let me be aware.
Stab my soul fiercely with others' pain,
Let me walk seeing horror and stain.
Let my hands, groping, find other hands.

Give me the heart that divines, under-
stands,
Give me the courage, wounded, to fight.
Flood me with knowledge, drench me in
light.
Please, keep me eager just to do my share.
God—let me be aware.

—MURIEL TEICHNER²

HYMN: "When Thy Heart with Joy O'er-
flowing"

LEADER:

The Sunday nearest Washington's birth-
day is designated Brotherhood Sunday. We
are fortunate in having as the Father of
Our Country a man whose vision extended
beyond the borders of his own land. This
inscription on George Washington's tomb
at Mount Vernon testifies to his merit of
the title:

Reader:

Washington, the brave, the wise, the
good.

Supreme in war, in council, and in
peace.

Valiant without ambition, discreet with-
out fear, confident without presump-
tion.

In disaster, calm; in success, moderate;
in all, himself.

The hero, the patriot, the Christian.
The father of nations, the friend of
mankind,

Who, when he had won all, renounced
all, and sought in the bosom of his
family and of nature, retirement, and
in the hope of religion, immortality.

RESPONSIVE READING: I Corinthians 13:1-
8, 13 (may be given alternately by two
people or two groups)

HYMN: "America the Beautiful"

LEADER: America is first in our hearts.

We covet, however, for all mankind the
treasures of our own. We can only keep
what we have by sharing. A creed called
"America First" has been composed by
the Right Reverend G. Ashton Oldham,
retired Bishop of the Protestant Episco-
pal Church. Let us read it together: (if
this is not feasible, the creed may be
effectively recited by one person or done
by a group in choral speech)

CREED:

AMERICA FIRST

America first, not only in things material,
But in things of the spirit.

Not merely in science, invention, motors,
skyscrapers,

But also in ideals, principles, character.
Not merely in the calm assertion of rights
But in the glad assumption of duties.

Not flouting her strength as a giant,
But bending in helpfulness over a sick and
wounded world like a good Samaritan.

Not in splendid isolation,
But in courageous co-operation.

Not in pride, arrogance and disdain of
other races and peoples,
But in sympathy, love and understanding.

Not in treading again the old, worn,
bloody pathway which ends inevitably
in chaos and disaster,

But blazing a new trail along which,
please God, other nations will follow
into the new Jerusalem where wars shall
be no more.

Some day, some nation must take that
path—unless we are to lapse into utter
barbarism—and that I covet for my be-
loved America.

²From *Quotable Poems* by Willett, Clark and
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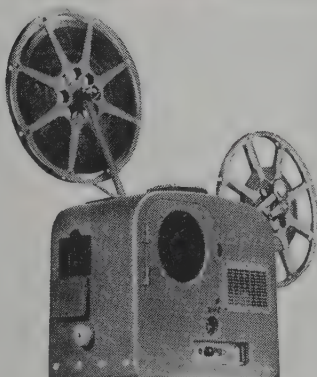
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And so in that spirit and with these hopes,
I say with all my heart and soul,
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—G. ASHTON OLDHAM⁴

PRAYER HYMN: "Blest Be the Tie That
Binds"

February 25

THEME: *Lord, Teach Us to Serve in Our
Chosen Vocation*

PRELUDE: "Jesus Calls Us, O'er the Tu-
mult"

CALL TO WORSHIP: Psalm 19:7-9

HYMN: "Jesus Calls Us, O'er the Tu-
mult" (Stanzas 1 and 2)

SCRIPTURE: Luke 4:16-19

LEADER I:

THE CALL FOR LEADERSHIP

Throughout our world a call may be
heard, a call for leadership. Great as are
the men in power today, there are not

many of them of such stature that we are
sure their decisions will always implement
God's plan for our world. In statesman-
ship the cry for leaders is desperate.

Throughout our schools and colleges
young people are searching for the great
leadership they need in life's choices and
decisions. In education the cry for a leader
is desperate.

Modern industrial society in the great
cities of the world is one of the areas in
which the voice of the church is very
faintly heard, and in which the Gospel
exercises very little influence over the
thoughts and destinies of men. In industry
there is a cry for leadership to resolve the
differences between capital and labor.

In many areas the political scene is cor-
rupted by crookedness and greed. The
free exercise of democratic privilege is
denied to many. In politics the cry for
good leaders is desperate.

In our homes we see leadership some-

times uncertain, sometimes not clearly
Christian and the need here, too, is de-
perate, affecting all other areas of life.
Who will answer God's need and ours at
this time?

LEADER II:

Who will answer? It must be Youth—
young people who will dedicate their lives
to Christ and begin their education and
training with a sincere desire to make the
truth and vigor of the Christian way of
life known, young people who believe that
God has some special calling for each one
of them; who are more anxious to make
a real life than a mere living.

HYMN: "Jesus Calls Us, O'er the Tu-
mult" (Stanzas 3 and 4)

SCRIPTURE: Romans 12:1, 2

LEADER I: How do we appropriate
strength to serve as Christian leaders?
(Have four people give these answers.)

SOURCES OF STRENGTH

1. The first requisite is *single-minded-
ness*. Strength is frittered away and wasted
in many interests and loyalties. A single-
minded first loyalty miraculously aids all
lesser loyalties to fit into their right places
and thus saves our strength for the cen-
tral tasks.

2. Single-minded loyalty makes it more
possible to live a *disciplined life*. Millions
of young men and women must learn
what Christian discipline means—discipline
which includes daily prayer and study,
daily service and sacrifice.

3. A third source of strength is *fellow-
ship* with others who accept the same
tasks, not just pleasant association but fel-
lowship on a deep level, sharing problems
and visions of common tasks.

4. A fourth way is really the first and
fundamental way to get strength—the way
of *prayer*. Prayer in all its many forms is
really getting in contact with the source of
all strength for our task.⁵

HYMN: "Just As I Am, Thine Own to
Be" (This may be used as a prayer
hymn and omit prayer poem if program
is too long.)

CLOSING PRAYER:

ADVENTURING WITH GOD

Lord of life and death,
We thank thee for the great adventure of
life,
With its untold possibilities,
Its incalculable chances,
Its mighty opportunities.
We thank thee that—if we have thee
with us—
There is no monotony or weariness in the
world:
But we go on—forever exploring and ad-
venturing,
Across new seas where ship has never
sailed before;
Over towering mountain ranges,
Whence we look forth upon new expanses
of wonder
Heretofore unseen by the eye of man.
We thank thee that, for those who dwell
with thee,
Each day opens new a continent of vivid
experience;
Each day shows new a world to conquer;
For thy love is new every morning,
And life with thee is daily born again
from its beginning.

—Anonymous⁶

⁴Used by permission of author.

⁵Adapted in part from *Worship Services in In-
dia*, published by the Friendship Press.

⁶From *Enriching Worship* by A. J. William
Myers.

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With the New Books

Activities in Child Education

By Elizabeth M. Lobingier. Boston, The Pilgrim Press, 1950. 226 p. \$3.50.

It is a pleasure to recommend this book. It will be helpful any time, but it will be unusually so for vacation church schools this anniversary year.

This book fills a real need. Many Christian education workers with children have found it difficult to see the differences between "busywork," "handwork" and "creative activities." The author's description of the historic development of, and the place of, creative activities in the curriculum today, is well worth attention. The emphasis throughout the book is on purposeful use of truly creative activities. There may be some differences of opinion as to whether or not creative activities should have the central place in the curriculum; but the various examples given make a good case for this. The chapter on "Units of Activity" demonstrates the point that genuine learning involves experiences.

The book will receive its greatest use because it shows step by step how to do the skills called for so often in lesson materials. The author makes a fine contribution in the fields of drawing, painting, lettering, cutting, posters, charts, book covers, clay modeling, sand table, and drama.

The excellent illustrations will also help church school workers to see new possibilities for their work. Mrs. Lobingier was a pioneer in the use of creative activities, her old books on Bible dramatization having been widely used for many years. This book also is of permanent value.

R.E.M.

Protestant Leadership Education Schools

By Floy S. Hyde. New York, Bureau of Publications, Teachers College, Columbia University, 1950. 164 p. \$3.00.

This study undertakes the difficult task of evaluating "the general effectiveness of Protestant leadership education schools—as currently standardized by the ICRE—as a means of developing church leaders." The author selected, from writings in the field of general education, criteria which should be met in a leadership school. She made a careful study of leadership education schools in the city of New York to determine the extent to which they met these criteria. From this study she drew conclusions regarding the general plan of leadership schools as developed through the International Council of Religious Education and offered certain suggestions for improvement of that plan. The study is one which will make a very real contribution to the discriminating reader.

The heart of the book is in four chapters dealing with the teaching situation, curriculum, faculty, administration. There is a final chapter on appraisal of the plan for leadership schools in which the findings of the study are summarized and

suggestions are made.

Not every criterion that appears good to certain writers in the field of general education ought to be put into effect in leadership education. To choose an example, one finding of the study recommends "specific and required groupings of courses to provide significant coverage of students' teaching needs." A specific list of required courses was discarded some years ago because its use did violence to the principle of adaptation to local and individual needs.

The reader should keep in mind that the chief value of the study for him is to focus attention on the weaknesses in the planning for and administration of the leadership schools that were studied. The best use of this study, therefore, seems to be for deans of leadership schools and committees on leadership education to take those findings into account as they think through and plan their own work.

It is gratifying to report that Dr. Hyde is now a member of the Committee on Leadership Education of the International Council and is working with the committee to determine ways in which leadership schools should be encouraged to take into account the findings of this study.

L.J.G.

Religious Beliefs of Youth

By Murray G. Ross. New York 7, Association Press, 1950. 251 p. \$3.00.

What do young people believe about God, the church, the Bible, prayer? These questions and many more were asked young people between eighteen and twenty-nine years of age. They were polled with an eight-page questionnaire, special interviews, plus group discussions. Mr. Ross had a staff of nine men working with him. The first chapter describes the survey. Chapter Two deals with youth's religious beliefs and is divided into sections on God and Christ. Mr. Ross says in summary that those who hold beliefs in a personal God hold their views with conviction in greater numbers than those who identify themselves with any other belief. It is interesting to note that those who do not believe in a personal God questioned other Christian beliefs.

There are several interesting condensed interviews concerning belief in the Church of those who are of Roman Catholic, Protestant, and Jewish heritage. Very few of the young people seem to be intimately identified with the churches, usually referring to them as "they," rather than "we." The young people seem to have an idea that the Church is operated and controlled by older people and that they are mere "customers" of the "agency." Sometimes in the survey, interviews contradicted the evidence gained in the questionnaires.

Mr. Ross and his associates then tested the young people on social and political attitudes in their relation to religious tradition. On the whole the young people seemed to be uninformed about public

issues, and confused in their thinking of applying religious ethics to the social and political world.

The young people seemed to dislike being a "religious person." The study gives evidence that religious belief is not always met by religious practice. It also shows that there is a significant relationship between religion, education, sex, and age concerning religious beliefs and practices.

Mr. Ross devotes a full chapter to the comparison of this study with other studies concerning religious beliefs. The final chapter of the book gives suggestions for action and beginning steps of such a plan of action for orthodox religion to increase its effectiveness in the religious belief of youth.

This book is not written in popular reading style like *Elmtown's Youth*, by Hollingshead. However, it is highly recommended for the religious leader who is willing to devote a great deal of time and effort in studying the survey.

D.B.S.

The Gospel in Hymns. Background and Interpretation

By Albert Edward Bailey. New York, Charles Scribner's Sons, 1950. 600 p. \$6.00.

Occasionally there comes a book which is important enough to claim a place in even the smallest church or pastoral libraries. This is such a book, one that can be used for reference over and over again, enriching a congregation or individual's knowledge of the hymns they sing.

Dr. Bailey has compiled information about the 300 most used hymns and placed them against their historical background. For the student of church history the book is valuable for the insight it gives into the part hymns played in the growth of the Christian Church. For the student of hymnology it serves to broaden his viewpoint to include the important events in the history of the church. Starting with the sixteenth century when hymns in English were first introduced, Dr. Bailey brings in hymns in the order in which they were translated and used in the English language.

This is not primarily a book of stories about hymns. It is rather a history and interpretation of hymns. We see them against the background of the times in which they were written. We are introduced to the men who wrote them, and their contents are analyzed, attention being given to the significance of the words and what they imply. In many instances the Bible passages around which each stanza was written are given so one can read and compare the original Biblical passages with the poet's interpretation.

The uses which the book will find are many and varied. The youth group will want to refer to it, perhaps building a series of programs about some of the more significant hymns. The minister will want to use it in order to give his congregation information which will make the hymns more meaningful as they sing them in the worship service. It can be used in homes, to heighten interest and enjoyment in hymn singing.

M.R.P.

Partners: The United Nations and Youth

By Eleanor Roosevelt and Helen Ferris. Garden City, N. Y., Doubleday and Company, 1950. 206 p. \$3.00.

This book tells "the dramatic story of the United Nations in action for and with the youth of the world." Here are unforgettable stories, warm with human interest, which are taken from records in the United Nations files, or reported by people who experienced them. These are written for the youth to read themselves but they will also give leaders of children and other adults an understanding of the United Nations and an appreciation of its program as it affects people. The many illustrations in the book make the incidents

seem very real and add to the value of the contents.

A.L.G.

The Man Jesus Was

By Max Schoen. New York, Alfred A. Knopf, 1950. 271 p. \$3.00.

Professor Schoen writes an account of the life and teachings of Jesus whom he regards as the greatest prophetic genius of Judaism.

Jesus, for him, was more than an ethical teacher; he was one who devoutly held to the deep spiritual insights of the best in the Jewish faith. But Jesus is not to be understood in terms of Christian theology which has obscured rather than revealed his life and work. "Jesus was born a Jew and died a Jew; he certainly was no Christian" (p. 221).

This book provides some fresh understandings of the Jewish backgrounds of the life of Christ. But it raises more questions than it answers. The Jesus of this book would never have had much effect upon the past nineteen centuries. As was said once before of another life of Jesus, "The spring was too deep and the bucket was too small."

G.E.K.

Building Up Your Congregation

By Willard A. Pleuthner. Chicago 5, Wilcox & Follett Company, 1950. 135 p. \$2.50.

"Help from Tested Business Methods" is the sub-title of this book written by one of the vice-presidents of an outstanding advertising agency. Business ideas and spirit prevail and set the tone. In some ways this is good, in other ways not.

The emphasis is on promotion of church attendance and financial support. The author has worked in many churches during the last 10 years where his ideas have been developed. They will appeal to lay leaders especially who have sales or advertising experience.

Although superficial in some respects, the book will prove useful to pastors and others who are looking for new ideas and methods in this field.

L.P.

Halloween Through Twenty Centuries

By Ralph and Adelin Linton. New York, Henry Schuman, 1950. 108 p. \$2.50.

This is one of the volumes in the Great Religious Festivals Series. It describes the pre-Christian folk customs and superstitions of Hallowe'en, the incorporation of All Saints' Day (November 1) in the church calendar, and the origin of All Souls' Day (November 2). There follow descriptions of Hallowe'en celebrations in Scotland and Ireland, and of such related subjects as witchcraft in Europe and in the colonies, the witch cat, and the "Witch Finder General." A final chapter describes the current "Trick or Treat" custom.

L.W.

Christian Belief

By Alec R. Vidler. New York 17, Charles Scribner's Sons, 1950. 120 p. \$2.25.

Dr. Vidler outlines the foundations of Christian belief in a University of Cambridge lecture series. The development of thought reminds one of the late William Temple. Here is traditional Christian thinking cogently described, attractively presented, and with difficulties fearlessly faced.

Short chapters discuss God, mankind, Christ, the Holy Spirit, the Church, forgiveness, and eternal life. The writer deals with these traditional headings freely and without constraint. Yet he is sure that Christian thought, as is true of the Church, is not a "liberty hall," where any idea is welcome so long as persons display a reasonably acceptable attitude.

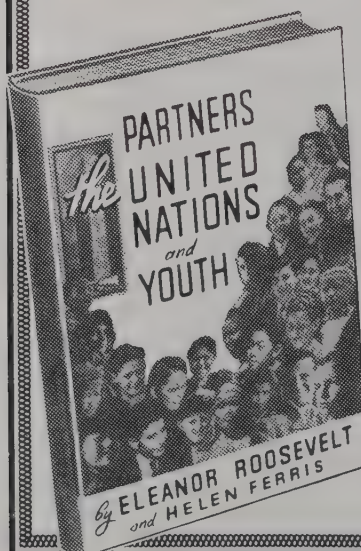
The writer rejects the concept of the immortality of the soul in favor of the biblical concept of the resurrection (not resuscitation) of the body.

Friends of the ecumenical movement will be interested especially in Dr. Vidler's discussion of the Church. He says that the

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G.E.K.

Character and Citizenship Education

By Vernon Jones. Washington 6, National Education Association of the United States, 1950. 149 p. \$1.00.

In recent years, there has been a revival of interest in the inclusion of character education in the public schools. The National Education Association has produced this syllabus in cooperation with the Palmer Foundation. It endeavors to provide for the training of teachers to build desirable character traits through citizenship training, the theory being that the two are correlative.

This syllabus is designated for use in teachers' colleges, schools of education and in universities. However, it may be useful as a basis for other discussion groups considering the responsibility of the public school in training children and youth in moral and spiritual values.

The subjects treated as they bear on character and citizenship education are varied. Among them are physical education and athletics; media of communication such as newspapers, radio, movies; personality conflicts; misconduct and delinquency. Methods and procedures for use in character education are also discussed.

In the light of the general excellence of the syllabus, it is to be regretted that the unit discussing the place of religion and the church is so disparaging. No mention is made of the International Council of Religious Education and its publications, either in this section or in the extensive bibliography. It is evident that the author's knowledge of the actual operation of weekday religious education programs on released time is extremely limited. Discussion questions are so phrased as to reveal his opposition.

L.V.M'C.

Doctors Courageous

By Edward H. Hume. New York, Harper & Brothers, 1950. 297 p. \$3.50.

Christian missionary doctors have gone to all parts of the globe, bringing physical and spiritual healing to the native population. Frequently working against tremendous opposition, they have won the love and respect of the people. Gradually the scientific and spiritual approaches to disease are replacing the traditional role of the medicine man.

In this volume Dr. Hume has reviewed many instances of the pioneer work done by the medical missionaries in combating disease and ignorance. The one fault with the book is that perhaps too many people march across its pages, confusing the reader who is unfamiliar with the history or geography of the mission stations described. There are great leaps in time and space which are difficult for the layman

to follow. Where whole chapters are given to the work of one man or woman, the story is fascinating and helps one to realize the tremendous progress that has been made for Christianity by the consecrated service of the missionary doctor.

M.R.P.

His Name Was Jesus

By Mary Alice Jones. Chicago, Rand McNally and Company, 1950. 208 p. \$2.50.

Here is the story of Jesus written for junior and junior high boys and girls by an author who not only knows the Bible and its background, but who also under-

stands children and speaks their language. The author's source is the synoptic gospels, and though the narrative is enriched by a thorough acquaintance with Bible history and Palestinian customs, it is true in every respect to the gospel record. The story she so ably tells is fast-moving and dramatic. One marvels that the familiar story, in a simple, straight-forward retelling, has such vitality and dramatic power. To children, for whom this may be the first connected account of Jesus' life, the narrative makes a profound impression.

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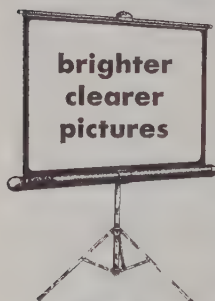
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marks and queries it brought from the children. "I always wondered why those men didn't like Jesus;" "That story makes Jesus so real;" "Why were Jesus' friends afraid when he was with them?"

The interpretative drawings by the artist, Busoni, make the book even more attractive to children. Whether *His Name Was Jesus* is read together in the family circle, is used by church school teachers for resource stories, or is given to an older child for individual reading, the story will long be treasured, for it gives fresh reality to the life of Jesus.

A. L. GEBHARD

The Dignity of Man

By Lynn Harold Hough. Nashville 2, Abingdon-Cokesbury Press, 1950. 143 p. \$1.75.

It is Dr. Hough's conviction that the theological thought of today is in danger of forgetting that one aspect of the biblical teachings about man is that he is a creature created in the image of God and responsible to Him. The stress upon man as sinner is made possible only because of this prior relationship. Creatures do not sin because they cannot. Only because man has been created a little lower than the angels can he sink a little lower than the beasts. "The glory of God and the dignity of man belong in one bundle of life." (p. 16) It is in God, the great and conscious Person, that man's essential dignity is to be found. Dr. Hough brings to the defense of this biblical and soberly optimistic view of man the rich resources of his mind, filled with the world's great literature.

G.E.K.

Charles Freer Andrews

By Bernarsidas Chaturvedi and Marjorie Sykes. New York, Harper and Brothers, 1950. 334 p. \$3.75.

The popular impression is that not many mystics are social reformers. We are also likely to assume that not many of those who are always setting things to rights are lovers of the contemplative life. Yet every so often there comes along a man like Charlie Andrews who proves to be an exception. In this case, a sub-continent is the better for these contrasts in his character.

He fought the opium trade. He labored in a ministry of reconciliation between Britishers and Indians. He threw himself into the deplorable conditions found among the Indians of Africa and Madagascar. He believed in the movement for Indian independence and did much to nourish its substantial idealism. He was an intimate colleague of Gandhi and of Nehru.

Yet the mystical nature of his religious life was as striking as his tireless labors in

social reform movements. An Anglican priest, he was a great admirer of much of Indian poetry and philosophy. A warm friend of Tagore, he did much to introduce his poetry to the western world.

His initials led to the creation of his widely used nickname: Christ's Faithful Apostle. As it was said of his Master, "he had compassion on the multitudes."

G.E.K.

From This Day Forward

By Kenneth J. Foreman, Richmond, Virginia, Outlook Publishers, 1950. 71 p. \$1.25.

In ten minutes it's over! "For better, for worse, in sickness and in health, so long as you both shall live. . . whom God hath joined!" Many young people neither see nor hear these words of the marriage service before, during, or after the ceremony. In this little volume, Dr. Foreman, with rare insight and humor, probes the meaning of the marriage vows. An excellent book to put into the hands of young people.

J.B.K.

Neighbors in Action

By Rachel Davis DuBois. New York, Harper & Brothers, 1950. 294 p. \$3.00.

While this book is designed to be a manual for local leaders in intergroup relations, it is also a most interesting and encouraging report of what has been done in various New York City communities to improve the understanding between neighbors of various racial, religious, cultural and nationality groups. The book tells the story of a social invention that helped make cultural democracy a reality in several communities. Through group conversations neighbors learned to share ideas with one another in ways that helped to substitute trust and confidence for ignorance and frustration in their relations toward one another.

Chapter six has some fascinating word pictures of American life as written by people of various groups, and chapter seven is most helpful and practical in its suggestions for leadership training.

J.A.

Fifty Devotional Services

By Paul N. Elbin. New York, Fleming H. Revell Company, 1950. 255 p. \$2.50.

This is an excellent group of rather formal services for churches, schools and colleges. The introductory sections directed to the leader of worship are clear, sensible, compact and sound. The materials used in the worship services are of high quality. The services themselves will be of interest mainly to older young people and to adults. This book would be a great help to many leaders of worship in adult divisions of the church school.

L.W.

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The Secret of Life

By Roy A. Burkhardt. New York 16, Harper & Brothers, 1950. 118 p. \$1.25.

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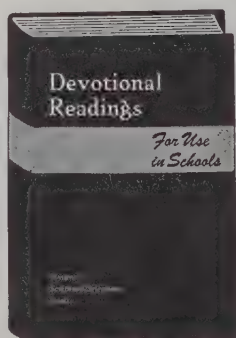
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vidual may think through his relationships with God and his fellow men in terms of these basic questions: What we are NOT, Who are we, What is our dominant wish, and How can we find the meaning of prayer and the freedom to love and believe? The last chapter outlines a helpful, practical plan of individual and group research and training for achieving "the secret."

Dr. Burkhardt's rich experience in counseling people and his deep appreciation of the spiritual unity of the "seeking souls" of all ages makes this a book to which one could go back time and time again.

M.T.

Additional Books Received

*CHRIST AND COMMUNITY. By Gilbert A. Beaver. New York 7, Association Press, 1950. 367 p. \$3.00.

*CHRISTIAN LOVE. By Paul E. Johnson. Nashville, Abingdon-Cokesbury Press, 1950. 240 p. \$3.00.

*CHURCH SCHOOL CHATS FOR PRIMARY TEACHING. By Flora E. Breck. Boston,

*To be reviewed.

W. A. Wilde Company, 1950. 155 p. \$1.50.

COMMUNION MEDITATIONS. Edited by Gaston Foote. Nashville 2, Abingdon-Cokesbury Press, 1950. 176 p. \$2.00. These twenty-five brief messages by outstanding ministers are designed to make the Communion service in every church more reverent and worshipful. They are very helpful in pointing up the many aspects of the significance of the Lord's Supper and should be widely used.

FAITH CAN MASTER FEAR. By F. Ernest Thomas. New York 10, Fleming H. Revell Company, 1950. 160 p. \$2.00. A fascinating analysis of present day fears, with abundant illustrations, together with calm and encouraging advice for overcoming fears. Counselors should know and recommend it.

*FIFTY YEARS OF PROTESTANT THEOLOGY. By Carl F. H. Henry. Boston, W. A. Wilde Company, 1950. 113 p. \$1.50.

*FIFTY DEVOTIONAL SERVICES. By Paul N. Elbin. New York, Fleming H. Revell Company, 1950. 255 p. \$2.50.

*A GOSPEL FOR THE SOCIAL AWAKENING. Selections from the Writings of Walter Rauschenbusch. Compiled by Benjamin E. Mays. New York 7, Association Press, 1950. 187 p. \$2.00.

*THE GREATEST STORY EVER TOLD. By Fulton Oursler. Garden City, N. Y., Doubleday and Company, Inc., 1950. 332 p. \$5.00.

*LEADERSHIP OF TEEN-AGE GROUPS. By Dorothy M. Roberts. New York, Association Press, 1950. 195 p. \$3.00.

*A LIFE OF JESUS. By Edgar J. Goodspeed. New York, Harper & Brothers, 1950. 248 p. \$3.00.

1951 TARBELL'S TEACHERS' GUIDE. The International Bible lessons for Christian Teaching. Edited by Frank S. Mead. New York 10, Fleming H. Revell Company, 1950. 384 p. \$2.50.

*PARTNERS: THE UNITED NATIONS AND YOUTH. By Eleanor Roosevelt and Helen Ferriss. New York 20, 1950. 206 p. \$3.00.

*PERSPECTIVES ON A TROUBLED DECADE. A Symposium. By Lyman Bryson, Louis Finkelstein and R. M. MacIver. New York 16, Harper & Brothers, 1950. 901 p. \$5.50.

*PHILANTHROPIC GIVING. By F. Emerson Andrews. New York, Russell Sage Foundation, 1950. 318 p. \$3.00.

*THE PILGRIM'S PROGRESS. John Bunyan's Famous Story Rewritten for Young People. By Wade C. Smith. Boston, W. A. Wilde Company, 1950. 104 p. \$1.75.

POINTS FOR EMPHASIS, 1951. By Hight C. Moore. Nashville, The Boardman Press, 1950. 190 p. \$0.60. A Vest Pocket Commentary on the International Bible Lessons for Christian Teaching Uniform Series.

PROTESTANT BIBLICAL INTERPRETATION. By Bernard Ramm. Boston, W. A. Wilde Company, 1950. 197 p. \$1.75. "A sane, spiritual, scholarly, and premillennial treatise on Biblical Hermeneutics."

*PURIM AND HANUKKAH. In Custom and Tradition. By Theodor H. Gaster. New York, Henry Schuman, 1950. 134 p. \$2.50.

R. A. TORREY'S GIST OF THE LESSON, 1951. Edited by John W. Bradbury. New York, Fleming H. Revell Company, 1950. 158 p. A Concise Exposition of the International Bible Lessons for Christian Teaching for the Year 1951.

SATISFACTION FROM THE SCRIPTURES. By Charles G. E. Chilton. Boston, W. A. Wilde Company, 1950. 208 p. \$2.00. Studies in the Gospel of John and the Book of Acts, done mainly with a devotional purpose.

START WHERE YOU ARE. By Arnold H. Lowe. New York 16, Harper & Brothers, 1950. 179 p. \$2.00. Twenty-three sermons written in simple, direct style, designed to help a person gain firmer foundations for effective living. Most of the sermons were given at the Westminster Presbyterian Church in Minneapolis.

*STORIES OF CHRISTIAN LIVING. Edited by J. Edward Lantz. New York 7, Association Press, 1950. 293 p. \$2.50.

THIS SAME JESUS. By J. Campbell Jeffries. New York, Exposition Press, 1950. 100 p. \$3.00.

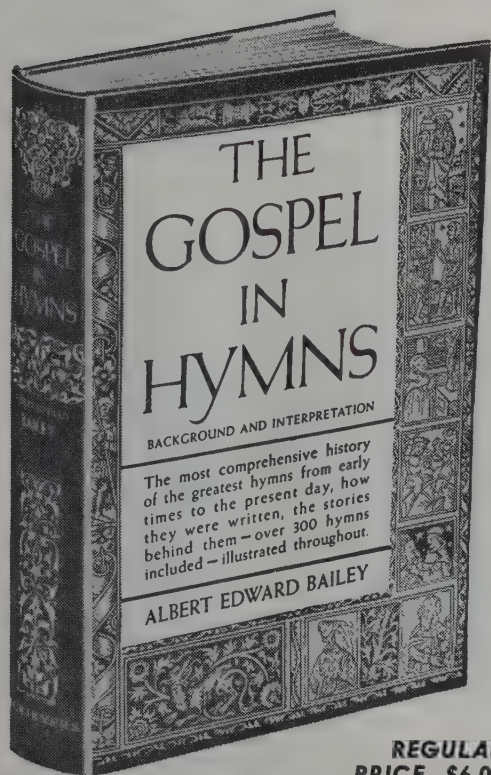
THROUGH CHRIST OUR LORD. By Georgia Harkness. Nashville 2, Abingdon-Cokesbury Press, 1950. 147 p. \$1.25. Quotations from Jesus' sayings are used as the basis of brief meditations for daily use. Questions in bold face type in the center of each meditation bring the issues sharply before the reader.

A YEAR OF CHILDREN'S SERMONS. By Joseph A. Schofield. Boston, W. A. Wilde Company, 1950. 219 p. \$1.75. These seem to be stenographic reports of sermons for children, done in lively style. They are based on the assumption that children will make the carry-over from a fairly remote illustration to the moral drawn from it.

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*—Outstanding for Family

†—Outstanding for Adults

†All About Eve (Fox) Anne Baxter, Bette Davis, Celeste Holm, Hugh Marlowe, Gary Merrill, George Sanders. *Drama*. How ambitious, talented young actress took advantage of interest and confidence displayed in her by "arrived" members of the profession to undercut them, selfishly advance her own career. Flashbacks tell story from successive viewpoints as the "heroine" makes flowery speech accepting coveted award. . . . An unusually discerning and frank film view of human nature and of the theater, intelligently written and produced. Considerable drinking. **M,Y**

American Guerrilla in the Philippines (Fox) Tom Ewell, Tyrone Power, Michelle Puelle. *Melodrama* from novel by Ira Wolfert recounting adventures of marooned group of American sailors and airmen who joined Philippine guerrillas in jungle after Japanese invasion, took part in effective forays, managed to make radio contact with American forces to aid in preparations for MacArthur's return. . . . Photographed (in technicolor) in the Philippines, this is a lengthy, rather disjointed but frequently suspenseful account, its often stilted portions accounted for by fact that many Filipino natives and American enlisted personnel were used as performers. **M,Y**

†The Glass Menagerie (War.) Kirk Douglas, Arthur Kennedy, Gertrude Lawrence, Jane Wyman. *Drama* based on play by Tennessee Williams explores the psychology of frustration as revealed in family life in St. Louis tenement, where nagging mother, dreaming brother and crippled daughter each in his own way recoils from life by seeking to escape in delusions. . . . A sensitive film, inconclusive in its denouement but movingly done. **M,Y**

The Jackpot (Fox) James Gleason, Barbara Hale, James Stewart. *Comedy*. How \$25,000 in gifts from radio giveaway show launches small town family on a merry-go-round entirely different from the imagined result. . . . Excellent possibilities for comedy in plot are dissipated by tendency to overdo every incident, taking it from the possible and comic to the burlesqued. Unnecessary, dragged-in drinking scenes and involvement in police bookie raid are used as comedy devices. **M,Y**

Let's Dance (Par.) Fred Astaire, Betty Hutton, Lucille Watson. *Comedy*, with music and dancing interludes. Once-engaged pair of entertainers revive romance when he undertakes to help her win right to bring up her son in the manner she prefers (backstage in night club) instead of in the style which his dead father's wealthy family prefers. . . . A concocted

story bent on proving superiority of night club way of life to the "prosaic." Considering its stars, its dance sequences are strangely uninspired and tedious. **M,Y**

Mister 880 (Fox) Edmund Gwenn, Burt Lancaster, Dorothy McGuire. *Comedy* based on true "New Yorker" magazine account of how bumbling old junk dealer for years ineptly manufactures his own paper money, unaware that he is doing wrong—until treasury agent, sure he is on trail of desperate, clever criminal, finally tracks him down. . . . A skillfully done comedy, warm hearted and appealing yet not minimizing the gravity of the counterfeiting offense. **M,Y**

Rio Grande (Rep.) Claude Jarman, Jr., Victor McLaglen, Maureen O'Hara, John Wayne. *Melodrama* set at pioneer cavalry post near Mexican border just after Civil War, with Indian raids for excitement, relations of commander with estranged wife and son, who turns up as enlisted trooper, for drama. . . . Directed by John Ford, a master at this sort of thing, film has sweep and motion, is beautifully photographed. An excellent "western," interest-holding throughout. **M,Y**

To Please a Lady (MGM) Clark Gable, Adolphe Menjou, Barbara Stanwyck. *Comedy*. Woman journalist in widely read column attacks heedlessness, self-concern of star auto racer whose tactics endanger his rivals on the track. They meet, she succumbs to his daredevil charms—and finally persuades him to mend his ways. . . . A story so pat and predictable as to be almost a burlesque of movie romantic plots. To give it distinction for sports fans, however, there are thrilling auto racing sequences on both midjet tracks and the Indianapolis speedway, some of them of documentary nature. **M,Y**

The Toast of New Orleans (MGM) Kathryn Grayson, Mario Lanza, J. Carroll Naish, David Niven. *Musical*. Rise of carefree young Cajun fisherman to success in opera, romance with leading lady. . . . Excellence of musical portions compensates for stereotyped plot and situations. Handsomely set in period of early 1900's in New Orleans. Technicolored. **M,Y,C**

Macbeth (Rep.) Roddy MacDowell, Jeanette Nolan, Orson Welles. *Melodrama*. Shakespeare's tragedy on the corruption of a noble man by his own ambitions, written, produced, directed and acted mainly by Orson Welles. . . . An imaginatively photographed film, making use of stark backgrounds, fog, constant storm and eerie lighting. What spoils it as Shakespearean tragedy, however, is the overacting of the cast and the consequent emergence of the characters as cardboard figures. Besides, confusing continuity and condensation of plot obscure the dramatic significance of the play. **M,Y**

The Milkman (Univ.) Jimmy Durante, Donald O'Connor. *Farce* about efforts of wealthy dairyman's son to make good as driver for rival concern in spite of his penchant for bungling into trouble every time he makes a move. . . . There are a few good comedy spots, but film is often made dull, unworthy of talents of its stars, by overdoing every situation, ranging as far afield as involvement with gangsters to stretch out the plot. **M,Y,C**

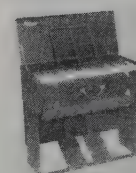
*King Solomon's Mines (MGM) Richard Carlson, Stewart Granger, Deborah Kerr. *Melodrama* accompanies danger-fraught safari organized by British woman to discover trace of her husband, who disappeared on search of legendary treasure in unexplored region of Africa. Based on H. Rider Haggard novel. . . . The plot is as fantastic as a comic strip, but with it you get as exciting an action film as you could ask for—action, furthermore, that is authentic. Film was photographed in technicolor in Africa. It offers wonderful shots of wild animals in their native habitats, desert, mountain and jungle panoramas, unique pictures of native life. In the latter, Africans portray themselves with quiet simplicity. **M,Y,C**

†Trio (British; Gainsborough) Ronald Culver, James Hayter, Raymond Huntley, Nigel Patrick, Michael Rennie, Jean Simmons. *Drama* based, like the widely acclaimed "Quartet" of last year, on short stories by Somerset Maugham. "The Verger" relates how losing his job when his illiteracy is discovered affects a lowly church employee; "The Sanatorium" gives a series of portraits revealing how life as tuberculosis patients affects an assorted group of persons; "Mr. Know-all" presents a brash busybody who in a crisis discloses a streak of chivalry. . . . Each episode is self-contained, yet all share the quality of being incisive portraits of human beings faced with situations which bring out their true nature, of commenting sardonically on society, of ending with ironic twists. Delightful vignettes, performed by superior, understanding casts. Interest-holding throughout. **M,Y**

Two Flags West (Fox) Jeff Chandler, Joseph Cotten, Linda Darnell, Cornel Wilde. *Melodrama*. Indian war on the frontier, with former Confederates and Yankees thrown into the same cavalry units for all the dramatic friction the situation implies, with rivalry for a lady's favor complicating it still further. . . . Skilled performers and a plot of above-average quality lift film out of the routine western class. Entertaining action fare. **M,Y**

The West Point Story (War.) James Cagney, Doris Day, Gordon MacRae, Virginia Mayo. *Musical*. Obstreperous Broadway director meets his match among Military Academy cadets when he consents to help them stage their annual spring show. . . . A hearty, tuneful film, with zestful dances and songs in plot which strains credulity but is less hackneyed than that usually provided for screen musicals. **M,Y,C**

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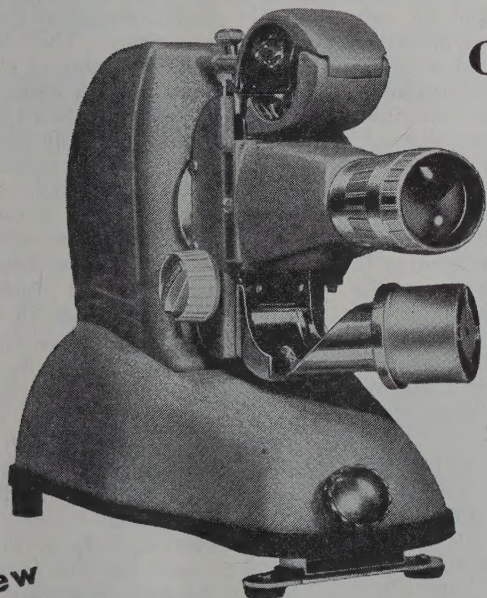
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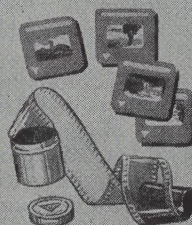
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Editorials

The Past— And the Future

AS WE LOOK at the vacation church school movement, which has grown with amazing rapidity within a short fifty years, what can we say of its achievements? We ought to forego, of course, claiming too much for the movement. One writer gave it credit for introducing a love of better songs into the Sunday school. That would be hard to substantiate. Perhaps the influence went the other direction. It has been credited also with improving the spirit of reverence and discipline, and that it has demonstrated the value of memory and drill work. We shall be wise to discount the dubious and extravagant claims.

In sober judgment, however, it seems fair to say that at least seven contributions have been made by the vacation church school movement to the whole cause of Christian education:

1. The vacation church school has made a substantial, actual addition to the total amount of hours available for Christian education.

2. In many instances the vacation church school has vindicated the plea for a longer educational session for the Sunday church school, as well as the plea for expanded time through the week.

3. The vacation church school, meeting in an informal atmosphere, has helped teaching to become informal and to build more soundly upon the needs and activities of the learners.

4. The strong missionary emphasis and concern for the unchurched has helped to keep the Christian education movement awake to its evangelistic opportunities.

5. The vacation church school has demonstrated a need for more adequate physical space and equipment and has helped leaders to use imaginatively the inadequate equipment easily at hand.

6. The daily vacation church school has demonstrated its adaptability to unusual housing and social situations.

7. The vacation church school movement has often been an effective beginning for wider and more complete interchurch cooperation.

There are, of course, many problems which we face at the present time. There are many issues yet unresolved. Two are especially perplexing:

There is substantial evidence to indicate that many vacation church schools are now being held for only one or two weeks, where in earlier years four-week schools were accepted as the pattern. If this trend continues, a serious reduction in our opportunities for Christian education will result. Boys and girls will be the losers.

The perplexing matter of whether a vacation church school should be a part of a local church's education program and integrally related to it, or whether it should be a community effort of Christian education, is still with us. Much thought has been given to the question and experiments of many kinds are still being tried. We are not yet willing to drop either type.

We are sure that the consecrated intelligence of the leaders of today will solve these and other problems in turn.

As long as there are boys and girls to whom the Gospel of Jesus Christ must be brought, as long as there are vacation days wholly or in part at the disposal of the church's teaching program, as long as there are men and women who feel the responsibility of Christian teaching, we shall have something like the vacation church school movement.

The movement may change, the schools may adapt themselves to changing circumstances. Standards and recommendations may vary. All these are peripheral. What is central will endure. And what is that? It is the determination of Christian leaders to bring Christian teaching to boys and girls during the summer time. It is for us to have the same commitment, resolving in our time to be faithful so that these fifty years will have a future.

GERALD E. KNOFF

Coming Next Month

IN A YEAR in which world events have overshadowed local happenings, we are glad to announce for the next issue a group of three articles on "The World Task of Christian Education Today." The writers are: Dr. Visser 't Hooft, General Secretary of the World Council of Churches; Dr. Charles W. Ransom, General Secretary of the International Missionary Council, and Dr. Forrest L. Knapp, General Secretary of the World Council of Christian Education.

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SOMETHING GOOD has come into being which cannot be completed without you. Eight interdenominational agencies have given up their separate lives to make possible one great Protestant cooperative agency. The National Council of the Churches of Christ in the United States of America, dream of many years, is a reality. Its fulfillment rests upon each one of us.

Each of the merging agencies was born of a real need. Each rendered effective service. These services will be continued, even more effectively, in the new organization through its various divisions, joint commissions and general departments. In this development the cooperative efforts of Protestantism go forward.

This move has its roots in the local church and its members, and its strength will come as each of us grows in the spirit of Christian cooperation and in understanding the ways of cooperation.

Great devotion on the part of many Christian leaders has gone into preparation for this new cooperative agency. They have given time and energy over and above any conceivable "call to duty." The *Journal* honors them for their self-giving service. Let each of us, here on the *Journal* staff and in every local church, match their interest and devotion. We can do much to make the individual child, youth and adult in our churches a part of the cooperative Christian mission represented in the National Council of the Churches of Christ in the United States of America.

The work of the International Council of Religious Education will be continued, expanded and strengthened in the Division of Christian Education of the new Council. This means increased service to you in the teaching ministry of your church.

The *International Journal of Religious Education* will be published by the Division of Christian Education. It will continue to bring you information, ideas, experience of others and resource materials, which will be most useful in your local church work.

From its beginning the *Journal* has been a cooperative venture—a witness to the conviction that the best in Christian education is good for all of us and can be shared through a publication which belongs to all of us. The *Journal* will continue to devote itself to the improvement and strengthening of the teaching ministry of all churches which welcome its help. May God lead us forward together, in His name.

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